CHRISTIAN REGISTER.

VOL. XXVI. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 39.

"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, SEPTEMBER 25, 1847.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 22 SCHOOL STREET.
(*Near Washington Street,*) *by*
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

LETTERS FROM THE WESTWARD.

ST. LOUIS, June 13.

This is no doubt going to be, as they say, the great city of the West. Mr. Barton's late estimate makes it the geographical centre of fifty thousand miles of river navigation. It is a very curious sight, to look down on the long paved slope of the landing, lined with steamboats, heaped with bags and barrels and junks of lead, crowded with drays drawn by horses or mules, and enlivened with a great mass of men, driving, pushing, sporting, lugging goods, and performing all the other exploits that appertain to a busy inland port. The city stretches six miles (potentially) along the river, and can extend towards the country indefinitely. The lower streets are narrow and rough, sadly annoying to both the comfort and pride of the citizens. These are the old, French streets. Those above are broad and well lined with trees. The style of dwelling houses and of public buildings is extremely good, and it will not be long before this is one of the most beautiful cities in the Union, every way. With its domes, and well-proportioned spires, and its even slope upwards from the river, it presents an external appearance much finer than Cincinnati, or indeed, than any I have seen unless Albany.

The contrast is very great between this place and Louisville, as to the signs of slavery, and the relative number of the blacks. I am scarcely ever reminded by what I see in the street, that I am not in a northern city. The newspapers however, and occasional conversation, indicate some things not among us. I was a good deal interested by a conversation that passed between some gentleman with whom I was speaking on the subject. One of them had set on foot a small emancipation-scheme of his own. He first liberated a woman, whose husband, I believe, was also free. Then he made himself responsible successively for each of her children, (who were numerous,) colonizing them among his correspondents and friends in the Free States, and securing first a pledge that they should be educated to a trade, and supported till a certain age. I did not hear that his example was, or was likely to be, very widely followed. Very few men are thoughtful or benevolent enough to carry out such a plan steadily.

This place is hotter in summer, though more healthy, I am told, than New Orleans, which is refreshed by the gulf breezes. This is ascribed in part to its lying on a level bed of limestone. The climate, in consequence, exhausts and debilitates a northern constitution very much, in the course of a few years—and one is compelled periodically to recruit by a longer or shorter absence. The nights are already very warm, and the symptoms of midsummer multiply so fast, that I am glad to escape northward,—though again, as before, out of pleasant society, and domestic life.

The environs I am disappointed not to have seen. They are not as diversified as those of Cincinnati, though very pleasant. There is a large ancient mound in the north part of the city, which I also neglected to visit. And I have had to take at second hand the account of the arsenal two miles below; where the lead brought in enormous quantities from Galena, is melted into buckshot, and chopped into bullets by an instrument like the die for stamping coin. By this stamping process, the lead is made much heavier and more uniform. St. Louis is on the highway towards Santa Fe and the Gulf of Mexico.

STEAMER WAR-EAGLE, June 15.

These fancy names of steamboats, such as White Cloud, War-Eagle, &c., are the names of Indian chiefs. Along with "Prairie-bird," "Thunder-Cloud" and "Tempest," they make capital designations for the boats of these upper waters. This pretty craft has as good a reputation for speed and other excellent qualities, as any in these parts; and it has made the passage to Galena, (500 miles by steamboat reckoning) in forty-three hours.

We are fairly upon the transparent brown water of the upper Mississippi—with its green woody islands, rocky bluffs, and its verdure stooping on every side into the very stream. It is far the most beautiful part of the river, and the more so the farther north. All unite in enthusiastic praise of the scenery about Lake Pepin and the Falls of St. Anthony.

We left the landing at about six last evening—the boat being advertised to leave at two. The delay is the fault not of our officers, but of those who send freight. We had hardly backed out into the river, when we made fast to another boat, out of which was disgorged an immense quantity of baggage-chests, bedsteads, waggon, buggy, bureau and boxes numberless, together with many women and children, who had to be lifted down tenderly into our little boat. Where these things all went to, was a mystery undivulged. About a dozen or twenty people, (a more respectable class of emigrants,) are crowded in the most miscellaneous manner between the pipes in front of our cabin, and sheltered with a canvass awning—depriving us of the favorite resort. We had a pleasant sunset, with a dainty bit of a new moon, not quite so bright as Venus, which glowed above it. The moon went down, as we passed the mouth of the Missouri. There was just twilight enough, to see the two great rivers stretching away, with a woody island between, and the great wreaths of Missouri mud lying like oil on the surface of the clearer Mississippi. When the freshet comes, the Captain tells me, the muddy water is carried in a stream right across, (submerging the other current) with a boundary as well marked as the line of shore. The water of the upper Mississippi is of a clear brown or amber color—having a tinge of yellow in the tumbler. It is not so sweet or wholesome as that of the Missouri.

This morning I woke early, and lay listening to the rain, which was coming down nimbly. Then I went upon the "hurricane deck," to watch our passage among the islands. Once we made a short cut through a narow passage, deserting the main channel. The passage was crooked and shallow, and the lead was in constant activity. Twice we pushed in among the trees on an island—breaking down a young willow, and snapping off a spar, which the carpenter is busily repairing. Then we must float out backwards on the current, while the man with the lead was shouting his soundings, and the engine angrily sputtering, hissing and squealing, to the dismay and terror of three horses, who stood tied to the capstan. Once the water was as low as four and a half feet; but our boat draws less than three, and we pushed through without much trouble.

GALENA, June 17.

I am in the latitude of Boston again, after a passage of a little less than three days from St. Louis. Galena, (felicitous name) lies in a deep ravine, on both sides of the little winding creek called Fever River. It should be Lefevre, a Frenchman's name. The natural beauty of the situation is more striking than that of any place since Pittsburgh. The last forty or fifty miles have been the prettiest of all our route; and now this winding creek, lying among the green meadows, with steep hills on each side, was the pleasantest of the whole. It was a perpetual exercise of ingenuity to keep the boat along with the twistings of the stream, and a perpetual charm to watch the varying prospect. Of the town itself, I can hardly say as much. The landing is a mere deposit of pig-lead. The main street is rough and unfinished—the air confined and hot—the taverns indifferent, and the pleasantest houses can only be reached by a laborious ascent, up long flights of rough plank steps. At the "Mansion House," (Temperance,) we found a veteran sailor for landlord, good-natured and talkative, and had some conversation with half a dozen raw recruits for Mexico. These last were probably part of the rough miscellaneous assemblage that forms much of the population of the place. Mining is at best a gambling sort of trade, very like a lottery; and the population which it collects must contain always some bad elements. These men seemed merely to be tired of the way of life; and in a care-nought and reckless way, without any excitement or ambition, were going on the next day to the rendezvous at Alton.

Tuesday night, (the 15th) we came as far as Keokuk, at the foot of the rapids. There was a long preparation, and a great bustle in discharging emigrants and baggage by torch-light; and then two barges were brought alongside, to lighten our freight while we towed them up the stream. Then we went on, grinding and thumping among the rocks—dark as pitch, and rainy—in imminent peril of being swamped, yet venturing it, so as not to lose the whole night. One of our paddle-wheels was damaged, and made such a clatter in breaking the wheel-house, as it did, that those so unfortunate as to be on that side, thought the boat was stove to pieces. Of course there was no danger of drowning, unless it might possibly be some of the emigrant horde on the boiler-deck. But we were safely through the twelve miles of rapids by daylight; and then I was roused (sadly drowsy was I) by an imperative summons to go up and see the great temple at Nauvoo, which we were just passing. I dressed with alacrity, though in no good humor, and hastened on deck, in time to see two wretched huts, and a bluff, behind which the temple had just disappeared. After a long and ineffectual attempt to see through the bluff, or over it, I found relief in looking over the last account of Nauvoo, in "Summer in the wilderness"—somewhat at the expense of both style and substance of that enthusiastic book. I have since heard various accounts of the provocations undergone by the neighborhood, which finally excited the violent hostility which drove the Mormons out of the country. A missing yoke of cattle, for instance, after several days search, would be found laboriously drawing stones for the temple; and flourishing crops were more than suspected to have been laid up in the granaries of the faithful. This sort of dishonesty, (which may have been the fault of a few irresponsible persons,) together with the complete nullity of law where any strong political or other party has an interest, as the Mormons had, provoked the animosity not only of the immediate neighborhood, but of the other side of the river, where armed companies held themselves constantly ready to attack the sacred city on any signal. The Mormons capitulated without fighting and began their disastrous march Westward. The present desolation of Nauvoo you have seen described more than once. The hostility of the population here was most blind and violent; so that they not only pursued the Mormons to exile and death, but confounded in their hate the moderate men, who condemned the mob, as well as the victims of it—or who merely refused to take part in it.

At ten o'clock we reached Burlington, where we had leave of absence for twenty minutes, to go on shore. But it was found necessary to repair the wheel, which grated so among the rocks in the rapids; and this consumed three hours. Then, as we pushed off the wind swung us round and broke out four arms, with as many floats and a dozen braces from the other wheel. This is a specimen of the petty disasters and annoyances we are exposed to, on the river. We reached the upper rapids at night, and passed them easily. At day-break we were near Rock Island, where we succeeded in espying a gray horizon, and what may have been a circle of forest; but the delightful scenery of the place, which travellers tell us of, we saw not at all. During our passage, the high land or forest on each side generally shut in our prospect, with a few intervals, where some scanty strip of bright green prairie might come in, level as if a continuation of the river. So in due time we entered the windings of Fever River, and arrived in Galena, as I have said before.

J. H. A.

MORAL WRONG OF SLAVERY.

As year rolls after year over the heads of the people of the United States, the finger of God seems to point with more and more directness to the great moral evil which has thus far been, and yet continues to be, cherished in their bosoms. Through the power of that infrangible chain of succession, the links of which, though seldom all made visible to imperfect mortal eyes, do yet unerringly bring round the ends of what some call destiny, it would appear as if the evasions and postponement, the prevarication and compromise, the sophistry and self-delusion, which have been long freely resorted to in America for the purpose of escaping a day of reckoning, were to accomplish only a frightful accumulation of troubles, without bringing the smallest relief from the necessity of ultimately meeting them face to face. The *law of retribution* is even now pressing severely upon us. It has already touched every nerve of the body politic with pain. The labor to throw inward a local disorder, rather than to probe it for entire extirpation in the spot to which it was at first confined, has been attended with the natural result of endangering the very existence of the whole system. And now, whatever may be the struggles of feeble man, however he may toil to resist the Providence which rules over him, that same power, which has already controlled the progress of events so far as we see them, is yet going on with accelerated steps most surely to work out its ulterior effects upon his happiness or misery. Man is indeed an active instrument only to incur a deeper responsibility for that which he shall choose to do. * *

There cannot be a doubt that this responsibility is now most seriously felt. * Slavery still persists in forcing itself upon the most unwilling eyes with the semblance of wrong. The only way now left of meeting this is the direct one of attempting to prove that it is not wrong,—that the appearance is illusive. Such is the state to which the question is now reduced. Such is the issue which has already been joined in the Baptist denomination through the controversy carried on between Dr. Wayland and Dr. Fuller, and which has presented itself in forms scarcely less direct among the Presbyterians, the Methodists, and indeed it may be said among all sects,—with the exception perhaps of the Friends, by whom it was long ago decided in the right way.

* * * *

Little as we deem it proper in any portion of the Church hastily to intermeddle with the reformatory movements of the age; much as we value the position of calm retirement from the necessity of joining in the secular contests which often deeply stir the passions of men; we are nevertheless by no means insensible to the fact that there may be occasions in which not to express a positive conviction of a lofty truth may be a dereliction of Christian duty, in comparison with which the hazards of controversial strife are as nothing. Even in the most worldly sense, the safety of every nation depends far more upon the standard of its moral and religious sensibility than upon the most carefully drawn safeguards of constitutional and legal forms. That standard is in the keeping of the church.

It is now generally and confidently charged upon the Church, whose duty has thus been pointed out, that it sustains slavery. This charge is predicated upon the assumption that slavery is wrong, or, in other words, sin. It no longer comes from the class of extreme Abolitionists, who are apt to think, that, because a person does not choose to move rashly as they do, he is determined not to move at all. It is brought in terms by a divine no less distinguished in the Church than Mr. Barnes. In the volume he has deliberately penned the following conclusion, the full import of which merits the deepest meditation on the part of every religious man.

"There is no power *out* of the Church that could sustain slavery an hour, if it were not sustained *in* it. Not a blow need be struck.—Not an unkind word need be uttered. No man's motive need be impugned; no man's proper rights invaded. All that is needful is, for each Christian man, and for every Christian church, to stand up in the sacred majesty of such a solemn testimony; to free themselves from all connection with the evil, and utter a calm and deliberate voice to the world, AND THE WORK WILL BE DONE." * *

The question for consideration is, whether the holding of slaves be or not an offence against right, in other words sin. In order fully to judge of this it becomes absolutely necessary to consider the earlier question, what it was that made men slaves. If the cause was in itself a just cause, then is the mere continuation of the tenure no sin. But if, on the other hand, that cause was in itself a great wrong, then will it appear that the continuation of the tenure is nothing less than an aggravation of the wrong. *

The origin of slavery is war. That of African slavery is unjust war. It is the law of brute force stimulated by the hopes of gain, and it is nothing else. It is pure and unmitigated crime, and no human reasoning can make it otherwise. In this connection it is wholly immaterial who they were that first transported Africans to America,—whether they were citizens of the mother country, or of the Eastern colonies, or of the Southern provinces. Neither will it justify the proceedings to know that from the first it found earnest defenders in the bosom of the holy church. A defence of the slave-trade is now abandoned even in the argument of Dr. Fuller. The captives taken in war were bought in Africa, were brought to America, and transferred to the hands or the planters, by force.—*That force was sin.* Neither is there any difference, as Dr. Fuller seems to imagine, between the act of one party in receiving and of the other in obtaining the wrongful property.—From his language it might be inferred that he regarded the planters as doing a work of mercy in purchasing the human beings thus brought to them against their own will, for the sake of continuing over them and their posterity the wrongful authority gained by force. It is no such thing. The moral as well as the civil code decrees, that, in cases of stolen goods, the receiver stands on the same platform with the thief. The force originally applied to make a slave was sin, and every act done from that time either to the captive himself or to his children and grandchildren or his remotest posterity, tending to continue that force, partakes of the wrong first committed, and is therefore sin.—There is not a day nor an hour in which a slaveowner, let him do what he may in extenuation of the offence committed to the beings whom he holds by the law of force, does not by the very act of continning a wrongful ownership violate those paramount laws of the Christian faith, "Love thy neighbor as thyself;" "Do unto others as thou wouldst that others should do unto thee." * * *

Dr. Fuller insists upon it that we shall not consider as necessarily connected with slavery the sinful consequences without which slavery would no longer be what it is. He demands that we should concede to be mere excrescences what experience proves to be vital parts. * He readily confesses that the laws inculcate a barbarous system, at war with good morals. And he pleads in extenuation, that most of the objectionable laws are obsolete, and many of them are disregarded. * *

Dr. Fuller himself says, that the efforts to abrogate the laws complained of have been defeated by the lamentable and cruel system of agitation persisted in at the North. * There is no foundation whatever, as we conceive, for the pretence. The laws complained of are the natural and legitimate consequences of an effort to counteract the tendency of free institutions. * So far is it from being true that the condition of the slave has in general been unfavorably affected by the efforts of Northern and English Abolitionists in his favor, that this very work of Dr. Fuller bears on almost every page evidence of the necessity he feels himself to be under, of abandoning all the positions to which they have best succeeded in drawing the attention of the civilized world. Most especially is it true of the efforts to advance the religious improvement of the slave, which, after sleeping for a time, have been renewed since the sinfulness of neglecting it has been most warmly pressed upon the attention of the Church.

We cannot, then, agree with the Southern apologist in maintaining that the sin of slavery can be separated from that of its concomitants. The one is the root, and the others are the branches. The one is the foundation, and the other form the superstructure. * No kindness, no amount of paternal care, no practice of moral and religious instruction, can do more than palliate it. It is *the very holding* that is wrongful. It is the assumption of an authority which draws its only justification from the successful exercise of physical force, an exercise which is now universally conceded to be wrongful in every instance in which it may be applied to innocent white persons, and which therefore cannot be made otherwise than wrongful, no matter what may be the color of the human skin. The only way to remedy the wrong is to put an end to it. The only way to repent of the sin is to commit it no longer. The Church of the slaveholding States may indeed, if it please, gloss it over; it may even go so far as to sanction, as it has in some cases done, the practice of polygamy among the slaves, as a consequence of the separation of man and wife by the sale of either; but the inevitable consequence is, that it establishes no permanent conviction of its correctness at home, and it degrades itself everywhere else. No calm and impartial eye can glance for an instant at the records of the resolutions and other acts of professed religious bodies in the South on the subject of slavery, without confessing at once that the evil has to a very considerable extent vitiated the judgment of the Church.

What, then, is the duty of all those persons in the United States who feel the character of the Christian religion to be deeply compromised by the use thus attempted to be made of it? Is it not to express their dissent in some positive and decided manner? As Mr. Barnes very justly remarks there is no need of violence, or of assailing the motives of a single human being. "Not an unkind word need be uttered." But there is need of a strong, sincere, and earnest disavowal of all connection between slavery and the Church of Christ. There is need of adhering steadily to the position, that in morals and religion there is no statute of limitations to protect wrong. [C. F. Adams, in Christ. Ex.

CHRIST IS CHRISTIANITY.

The second great principle for which we Unitarians have contended is, that Christ is Christianity,—that his religion is illustrated in his life and character;—the same effects which his faith in God, his confidence in the power of truth, and his love of humanity produced in him will be produced in us when we shall have become true Christians;—that only so far as we have a faith, a confidence, a love like Christ's, are we his.—To impart to us, or rather to develop in us these principles of spiritual growth, of divine living, was the end of our Savior's mission.—He lived, he taught, he died, not so much to communicate all that the human soul may need to know of God, as to awaken an aspiration after that knowledge, indicate the way in which it is to be sought, and show the condition on which alone that knowledge can ever be received. He lived, he died, not so much in attestation of any particular truths as of truth,—its power to sustain the energies of the individual soul, and to overthrow and extirpate the longest-established error. The aim of Christ's instructions was not so much to set before us all the virtues that may adorn, and all the vices that may deform, a man, as to give us the true tests of the moral qualities of action, and quicken in us that sense which delights in the good and loathes the bad. His aim was not so much to specify the wrongs that the state or the church in his day imposed upon the weak, the ignorant, the poor, or the erring, as to incite men of all times to detect the spirit of aggression, let it come from what quarter, in what shape, it may, and fearlessly withstand it. He gave that golden rule,—that unerring talisman in the heart of humanity,—by which we may know at a glance what ought not to be done to a fellow-being, let their social, their mental, their moral condition be what it may.—And he gave us the assurance, that under the moral government of God what ought not to be done can be prevented, that evil can be overcome,—an assurance which every man must feel before he will attempt any reform.

More than all, Jesus taught in his preaching, and showed us by his example, how wrong may be corrected without doing other wrong; how *evil may be overcome with good.* The great lesson of his life, the doctrine of his cross, was, *Never retaliate.* Compassionate the evil-doer, even though he has despitefully treated yourself; let your whole deportment towards him show that you are less concerned about the injury he may have done to your property or your person, than the injury he has inflicted upon his own soul,—a lesson which shall essentially change the whole treatment of offenders, whether private or public.

O, how humane, how divine, how godlike, was the love that irradiated the Cross of Christ! Who can wonder that that instrument of his death should be fixed forever as the emblem of the spirit, the power, by which the world shall be subdued to God! Strangely as the sacrifice of the Savior has been misinterpreted by the theology of the Dark Ages, which still broods over the church,—wofully as the purpose of Christ's death has been perverted,—still the light of that love which shone from his cross was never quenched. It is breaking through and fast dispelling the clouds of mystery that have been gathered about it, and men are coming to see that the Cross was not a display of divine wrath, but of divine compassion,—of a love stronger than death, a love that could feel no wrath against the worst of sinners, no desire to be avenged upon the bitterest enemies. A love like this must be awakened in the heart of every man, before he can really take up the cross,—before he can be an efficient fellow-laborer of Christ in the redemption of the world,—of the world which is to be conquered, subdued to God, not by an army of fighters, but by an army of martyrs. [S. J. May.

FAITH AND REASON.

The view which we entertain of the subject under consideration, may be illustrated by a simile that I consider pertinent and apposite. Our Creator has given us the organ of vision, whose power, however, he has limited to a comparatively small sphere, but within which it serves very important purposes, without artificial aid. The inventive wisdom of man has produced glasses of great magnifying powers, by the assistance of which the astronomer can see Saturn's ring, and Jupiter's satellites. Now, what should we think of the person's judgment, who, in his zeal to commend the telescope to our regard, should speak of it as far superior to the eye, or as superseding the use of that organ! Should we not tell them that the instrument, however nicely constructed, can be of no possible use to a blind man, or to one who refuses to use his eyes! The truth is, the instrument is intended to aid the eye by extending the field of its vision; and both together can do what neither can do alone.

And thus it is that reason and revelation mutually assist each other. Reason interprets and applies the truths of inspiration; and inspiration exalts and ennobles reason. God has given us the rational power, not, indeed, that with it alone we should discover the sublime realities which he reserved to be the subjects of his special communications; but, as the power by which we are to understand those truths, perceive their relation to each other, and learn their adaptation to our condition. Revelation is the medium by which we discover things which lie beyond our ordinary scope. Reason is the mental eye, by which alone that medium can prove useful to us. Surely, then, if God has graciously vouchsafed to give us a light superior to that of nature, we must be ungrateful to disparage the means by which this light is intended to be imparted.

While, then, reason is not to be permitted to usurp the dominion, or wield the authority of inspiration, neither is she to be degraded below the station that her author has assigned her. We should be careful, also, to mark the distinction between what may be said to be *above* reason, and that which is *contrary* to it. This distinction is much the same as that which exists between a mystery, in the scripture sense of the word, and a contraidction. It is true that every contradiction may involve, and may be called, a mystery. But the converse of the proposition is not true; for every mystery is not a contradiction. Many truths, not only religious, but scientific, were long concealed from the world. They were mysteries, which no human efforts had unfolded. But when they became subjects of thought, and investigation, they were found to contain nothing which the mind was unable to grasp. To be able to discover any truth, by our own unaided powers, is one thing; to perceive its relations and consistency, when explained by one thoroughly acquainted with the subject, is quite another thing. Many of the doctrines which Christ taught, were considered, by the mass of his hearers, unreasonable and mysterious. But those whose minds were open to truth, and receive it with readiness, found nothing in them repugnant to reason, nothing unintelligible. In the early part of Peter's ministry, he had no idea of the extension of the grace of the gospel to the Gentiles, nor thought of their incorporation into the Christian Church. This part of the gospel was, to him, a mystery. But, after his vision, he saw nothing in the doctrine which was unintelligible, or repugnant to his reason. Many things appear mysterious and inexplicable to us, not because they really are so, but because we have never exercised our intellectual powers upon them. [Rev. E. Turner.

ELEMENTS OF USEFUL ELOQUENCE.

As eloquence of speech is but one element of success, let us consider some of the qualities, as exemplified in Dr. Chalmers, which are necessary to make eloquence successful.

1. *Truth is necessary to give success to eloquence.*

The *manner* of speaking does much, but the *matter* spoken does more. This was the secret of the apostles' success. * * *

For several years after Dr. Chalmers was in the ministry he failed of usefulness. He then began, as he believed, to have clearer views of truth, of its simplicity, its spirituality, and the motives to be drawn from the humiliation, death and resurrection of Christ, and the retributions of the unseen world; and a feeling pervaded his congregation such as he had never seen before—and there was such a blessed transformation in their characters and hopes, that he was amazed at his own success.

2. *Another element, giving power to Chalmer's eloquence, and, indeed, the only one which gives true eloquence to a preacher, was a firm and hearty belief of the truths which he preached.* * *

Nothing gives greater power to a minister, than true earnestness. When all his movements, his countenance, his utterance, his tones, his arguments, prove that he believes what he says, he himself is more likely to be believed. This was Chalmer's power in the pulpit. No one doubted his sincerity. It was obvious to all, that he was not acting a part. He spake what he felt, and testified to what he knew and had experienced; and he seldom spoke in vain.

3. *Another quality, which gave power to his eloquence, was his presenting broad and comprehensive views of the gospel, as adapted to all grades of intellect, to all conditions in society, and to all descriptions of character.*

For the philosophic infidel, the vicious profligate, and the self-righteous pharisee, he had words of truth and soberness, not unaccompanied by fervid strains of eloquence. Many preachers fail of extended usefulness, because of their extremely limited and superficial views. They confine themselves to one class of truths; to one class of sins; to one class of hearers; to one class of duties; and to one class of privileges. Throwing off all these fetters and limitations, Chalmers suited his arguments, appeals and remonstrances, to these wide varieties of character. Hence, the beggar and the peer, the operative and the barrister, would hear truths, deserving of their profoundest attention, and adapted to the one class as to the other. This was one cause of the interest which all classes felt in his preaching; and of his great success. A strong mind, a liberal education, and a matured experience, had given him large views of the relations of truth and duty. When he prepared himself for the pulpit, his mental treasures, drawn from the literature of the ancients, from the discoveries of modern science, from history and philosophy, afforded him such exuberant and varied illustrations, that he delighted and, of course, riveted the attention both of the learned and the illiterate, not only for a few Sabbaths, but to the end of a protracted life.

When I heard him, and he was then sixty-five years of age, he kept up the unfatigued attention, nay, the ravished interest, of a large audience for an hour and twenty minutes. This he did, not by the "start and stare theatric practised at the glass," but by strong and original thoughts, by brilliant and beautiful illustrations, and by the announcement of immortal and glorious hopes. These broad and just views of truth and duty, and of the endless variety of topics proper to the Christian pulpit, with his rich powers of illustration, gave to his eloquence an influence for good, over all classes, which few preachers have ever so extensively diffused.

4. *A fourth requisite to ministerial eloquence, is a character, demeanor, and principles, appropriate to the office and its duties.*

These must be possessed by an individual: then let him become a preacher. No flashes of wit, no flights of fancy, no bold or vivid descriptions of the imagination, no logical acumen, no power or compass of voice, were it soft and changeful as the æolian harp, can ever, for a moment, compensate for a defective character. *

It is said, that truth is truth, by whomsoever delivered. So it is. But as a wise saying is unseemly in the mouth of a fool, so is a virtuous one from the lips of a vicious man. You spurn at it. You recoil from it. You are disgusted with it. You contemptuously say, "physician heal thyself." It is well that this feeling is so general. For, if the splendor of a minister's sermons reconciles you to his follies, you will soon commit, if it suits you, the same follies yourselves. Nay, it must be a great comfort to loose-livers, to have a minister of talents, who is loose also. If they do not always speak the truth, neither does he; if they occasionally take a cup too much, their good minister does the same; if they are not very careful into what family pastures they rove, neither is their pastor very particular, or precise about these things. And thus there are some, not many, however, who would rather have a minister of a free character, than otherwise, because it will relieve their own consciences, and be as a text, from which to justify themselves, when their more scrupulous neighbors censure their conduct. One thing is certain. However eloquent such ministers may be, they do nothing to strengthen the faith, to increase the piety, or to improve the morality of their hearers. They leave no enduring evidence of the character-improving influence of their ministry.

Now, that which gave such a beneficent power to the ministry of Dr. Chalmer's was, that every one, learned or illiterate, nobleman or commoner, believed him to be a most worthy man. They knew that the breath of suspicion had never whispered aught against him, nor tarnished the brightness of his fame. He stood up before the public, without fear and without reproach. There were no whisperings, even from his opponents, that he was no better than he ought to be. Because, there was nothing wrong on which to hang a charge. As an eloquent orator, he carried with him the firm support of a good name. He had the reputation of discretion, frankness, firmness, and condescension. He was stable, uniform, persevering. There was nothing fitful, in his opinions and movements. He was listened to, as an oracle, to be trusted; and he was followed, as a guide, who knew where he was going, because he had seen the end from the beginning.

And then, he had the major virtues of truth, honesty, and integrity, blended with courteousness and consideration. He was above all artifice; his honor and purity were unstained. He was a God-fearing and a sin-hating man, regarding, with a scrupulous delicacy, all the proprieties of social and domestic life. With these virtues of mind, manners, and morals, can it be a wonder that, in his own country, he was heard everywhere, with respect and confidence; and that in this country, his writings are read by thousands of our most intelligent Christians, who would not look at a page of them, were there a stain upon his name.

THE CUNNING BOSOM-SIN.

Lord, with what care hast thou begirt us round!
Parents first season us, then schoolmasters
Deliver us to laws; they send us bound
To rules of reason, holy messengers—
Pulpits and Sundays, sorrow dogging sin;
Afflictions sorted; anguish of all sizes;
Fine nets and stratagems to catch us in;
Bibles laid open; millions of surprises;
Blessings beforehand; ties of gratefulness;
The sound of glory ringing in our ears;
Without, our shame; within, our consciences;
Angels and grace; eternal hopes and fears—
Yet all these fences, and their whole array,
One cunning bosom-sin blows quite away.

[Rev. George Herbert.

MR. PEABODY'S ORATION AT BOWDOIN COLLEGE.

A correspondent of the Atlas furnishes the following abstract:—

The subject selected by the Orator was the "*Religious Tendencies of Modern Science.*" He observed, that the progress of physical science was the marked feature of our age. In the year of the landing of our Pilgrim Fathers upon our shores, Bacon's *Novum Organum* was first published. Since that period, science has made greater progress than it did in the 6000 years preceding it. Even within a comparatively short time, science has made most rapid advancement. A few centuries past, and science was dreaded as the foe of religion. The Church hurled its severest denunciations against the scientific inquirer; and the Philosopher, in return, paid back the thunders of the Church, in scorn and defiance; and thus were religion and science set in array against each other. Skepticism and infidelity also arrayed themselves against the pursuit of scientific studies. The French Encicyopædia, of the last century, studiously excluded from its pages all articles having reference to a First Great Cause.

It becomes proper, then, to ask whether science is the foe or the ally of faith. Sir John Herschell, who may be regarded as of the highest authority in the matter, has declared that science, so far as it has been investigated, renders *doubt absurd* and *Atheism ridiculous.* What, then, does, science, not theology, say, as to the existence of God—the immortality of the soul—and the Divine interposition, as in miracles?—Science writes unity, harmony, adaptation, law, over all the works of nature—declares that mind gave origin to the many thousands of her forms, and that a First Great Cause, or God, presides over and governs all. Design is evident in every work of nature. But skepticism says, let the *Creator* speak, and we will believe—as if God did not speak in all his works. There is no created thing that does not speak a creating power. Such being the case, the speculations and discoveries of scientific men all tend to aid the religious principle. There may be, and there are, men of science, who are not personally religious, but religion expects to find new support in every scientific investigation and discovery.

Not long since, under a specious and Atheistic guise, appeared the work, entitled "The Vestiges of Creation." From whom came the answer to this book? From the man of science not the theologian. Herschell declared, that however well informed the author might be in other departments, he did not understand Astronomy—Lyell, that he did not understand Geology—Faraday, that he did not understand Chemistry—one of the most celebrated botanists of the time, that he did not understand Botany—Agassiz, that the author's whole theory of development was opposed to science. It was not the Church opposed to Galileo, but Galileo supporting the Church. And here the orator quoted again from the works of Herschell, touching the support which religion receives from scientific discoveries.

The second point upon which science speaks, is the immortality of the soul. This is a fundamental doctrine of religious faith. Within a few years, a new class of works have made their appearance, occupying a middle ground between religion and science. Bakewell and others have devoted much time and study to the investigation of the relations of the world of matter to the world of mind. The object is not to prove the immortality of the soul, but to show from an examination of nature's works, from analogies drawn from every department of science, that the soul must be immortal. When we look upon the world around us we discover first, certain material forms in which changes are constantly going on; and second, certain forces or powers at work to produce these changes. The savage sees but the form—the man of science examines the laws, and endeavors to discover the principle operating to change these forms. Thus in the vegetable creation the scientific man calls the force or power at work—vegetable life. So also that power which draws the apple to the ground and guides the planets in space, he calls gravity—and electricity that power which is seen in the lightning's flash—he not only directs his attention to the change of forms, but to the laws whereby these changes are affected. He affirms that these forces are realities. He further affirms, however great or numerous the changes that not one particle of matter is lost in under going these changes.

We speak of heat as latent, when a body possesses capacity to return it. Nothing is too gross or too subtle to prevent its entrance into it—it penetrates through all existing forms. In the iceburg it is latent. The ice becomes water, the water steam, and in all these processes the amount and volume of heat is not changed—it only changes its place. Its power is immense—the forest lies low at its touch, the diamond crumbles, and even the solid globe, itself, so science asserts, has assumed its form through the agency of heat. Skepticism teaches that the change is so great at death, the soul must perish. Science teaches that the dissolution of the grosser, does not involve the dissolution of the more subtle elements of a body.—The heat is changed but not destroyed. So with the soul—when the body decays, the soul is left to enter into another sphere, and upon another form of existence.

Similar analogies might be drawn from other departments of science, as from electricity, gravitation, and magnetism. In all, the gross and subtle forms are blended together—the first dies, the second lives. The cases neutralize and throw aside the doctrine of skepticism, that when the body dies the soul dies also. All science teaches the contrary of this, and shows that the gross merely represents form, and that to bring about these forms there are invisible powers or forces in operation. The movements of the planets are but the effects of laws.—These essences bridge over, in our imagination, the space between the physical and spiritual world. Science conducts us to the spiritual world, and shows us that this earth is but the crust or material to be wrought—it makes us familiar with the forces and powers which create all existing forms.

It is not the object of these illustrations to prove a future life, but to show that science is the ally of faith, and she suggests what religion affirms, that progress is the law of nature.

The third point is—the tendencies of modern science; do they weaken or strengthen our faith in miraculous interposition? The opponents of miracles urge the absolute impossibility of anything of a miraculous nature. They do not reject miracles on the ground of a want of evidence—there is an abundance of proof, if the thing were provable. They go behind the proof, and declare a miracle impossible. With the evidence which Revelation affords as to the credibility of miracles, science has nothing to do—but with the general alleged incredibility science has much to do. Here she comes in as the ally of revelation. To know what a miracle is, we must know the extent of God's power over all nature's works. A miracle supposes the introduction of no new power, only a new and unusual mode of exercising power—a *variation* from the established order of nature, so far as we have observed it. Upon one of the cathedral towers of Europe a clock was constructed, to strike, at the close of a century, the years, as it did upon ordinary occasions, the hours.—A generation might live and die, and observe nothing unusual in the action of the clock.—But suppose at the close of a century, it should strike the years, could this be pronounced a violation of the law governing the movements of the clock? No! it would be no violation of the law, but a variation from the law, so far as the generation existing had observed it. A miracle is part of the plan of the progress of the world. The peculiarity of a miracle is, that it is not an effect without a cause, but an effect which must not be referred to any secondary cause, but to the First Great Cause.

The study of the physical sciences has established three decisive facts—first, that the scheme of things to which we belong is not fixed, but progressive; this is not new doctrine but science has more fully explained it. Second, that progress so far as it has been traced, has been carried on, in part, by general laws. The same laws prevailed in the earlier geological epochs as now. Third, while the laws have remained unchanged, this progress has not been carried on by these laws alone, but by successive interpositions of Creative Power. Successive races have lived and died since the creation of the world. It is estimated that 3000 species of Mammalia have become extinct. It is clearly manifest that the present races of animals have existed on the earth, but a comparatively short period of time, and that man was the last created being. Science, independent of revelation, conclusively proves that man's existence has been but brief. She can designate almost to a certainty the period when the present races first had a being on the globe—not remodelled from races which had preceded them, but new created existences. This was the Rev. gentleman's idea of a miracle. The act creation, or whatever else it may be called, cannot and must not be referred back to the operation of secondary and known laws, but to the First Great Cause, whose will alone bade the creation to exist.

A miracle incredible, impossible! The Rev. orator declared that these were bold words for poor, feeble man, an inhabitant of this little speck of infinite space, to use—thus to set metes and bounds to God's creative power—to limit his agency in carrying out the design of creation. Go back to chaos, when the earth was without form and void, a crude, unformed mass of matter; view it, as from time to time it covered itself with verdure, progressing from the ruder to the more beautiful forms of vegetable life, as it was peopled with myriads of happy beings, rejoicing in the light of life, and say, who did all this? who converted chaos into the order, unity, harmony and beauty which now everywhere meet the eye? God, and God alone could have created this system out of nought; it was by successive interpositions of his power that all these great changes were affected.—Race after race of beings was created, all inarticulate, till man came upon the earth; whose voice was tuned to praise his Maker, and to declare his glories and his power. Why may we not then say, as it is evident God has interposed his power in the physical world, that he may have done so in the moral world, when it had become prepared for a miraculous interposition. A miracle incredible!—this world is but one great miracle.

What bearing, then do the discoveries of science have on the Christian miracles? With the particular miracles, as recorded in Scripture, they have nothing to do. But with them generally they have everything to do. They remove from them all antecedent improbability, and leave them open to historic evidence; remove from them every thing of a monstrous character, and lead the mind to expect unusual and miraculous interpositions of power, such as may be suited to man's nature.

The Rev. gentleman stated, while showing these things, he did not mean to assert that science made men religious or believers, but that its whole tendency was to support Revelation, and that the most striking illustrations of religious truth were to be found in the discoveries of modern science. He declared science to be one vast whispering gallery, which echoed from its walls, from side to side, the name of God.—Revelation could never be supplanted by science, for in her progress she would find her surest support.

The abstract I have furnished is but a mere skeleton of the address, and I need not inform you is not in the author's own language. The oration was written with the severest simplicity, and adorned with imagery the most beautiful, though but sparingly used. The argument was most admirably arranged and sustained throughout,—the reasoning so methodical, the illustrations so simple, that the veriest child might comprehend the whole subject.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 25, 1847.

REMOVAL.

☞ The office of the Christian Register is removed to No. 22 School Street, to the building called "Harding's gallery," near Washington street.

PRESENT ASPECTS OF SLAVERY.

If, as it has been often asserted, the abolitionists have postponed the day of emancipation; if their interference has had the effect to make slaveholders abandon sincere purposes of abolishing slavery, the bad effects of their measures are certainly fast disappearing. Reflecting men at the South are beginning to perceive the folly, if they have been guilty of it, of refusing to do right, because, in their opinion, others do wrong; and the celerity and power of recent movements show that any apparent retrocession of anti-slavery movement in slave States has been like the flowing back of a river towards its fountain in order to gain a wider, fuller, stronger current than before.

Among the most remarkable of the movements, has been the carrying of the Convention Question in Kentucky, by an overwhelming majority of her voters. Not more than three or four papers in the State had advocated openly the Convention. Not a dozen leading politicians favored it in public. And yet more than 90,000 of the people cast their votes for it,—being a majority of 20,000 more than is required by the Constitution, and more than two to one of the votes actually polled in the State. The total number of registered voters in the State is 136,939, of whom 90,361 voted for the Convention. This is an antecedent to emancipation. The Convention,—which must however, next year, be submitted again to the people,—precedes a New Constitution; and though not all who voted for the Convention are for emancipation, it is beyond dispute that the great majority are.

Not only Kentucky but Western Virginia, and the upland regions of North Carolina and East Tennessee, which are settled chiefly by non-slaveholders, and which now have the numerical strength that in the early settlements was with the planters in the low lands,—are freely discussing the question "whether each county should not have the right, whenever the majority in that county may so determine, to establish freedom therein." Western Virginia, it is said, will move on the subject in less than three months, and ask the Legislature that she be directed by law to get rid of slavery; and many of her leading men intend at once agitating the subject, so as to prepare the people for the step in 1850. In Moundsville, western Va. a paper is about to be established to advocate emancipation on grounds of religion, morality and expediency. So far has Tennessee advanced in the matter, that according to Senator Jarnagan, who has repeatedly made the remark to the editor of the Ohio Press—"if the abstract question were submitted to the people tomorrow, three fifths of them would vote for the abolition of slavery."

It is however especially to Kentucky that the friends of freedom in the South seem to have been looking to make the first move. Said a gentleman of Georgia in a recent letter to the Louisville Examiner, "We all look to Kentucky and to you with hope. If you in Kentucky could move, and give the impulse to Tennessee, all of western Georgia would go for Emancipation." And said another from Tennessee East, "Give the word in Kentucky, and we will answer you instantly. We are ready." Now that Kentucky has made the move, and gives the word, we may look for more signal progress of anti-slavery reform.

So strong is the array even at the South already on the side of anti-slavery, that the advocates of perpetual slavery feel called on to make some special efforts in defence. And prominent among these is the establishment of a paper in Washington, to be conducted by some of the most influential men of South Carolina, and to "represent Southern views of Southern slavery, and Southern rights and interests." The influence of such a paper even on the South itself, will doubtless be favorable to freedom. A writer from South Carolina confesses to the Louisville Examiner,—"I love Mr. Calhoun; I would die for him; but for the South he has played a most hazardous, and for the Union, a most dangerous game. His one idea has been to perpetuate slavery—a moral impossibility; and in doing it *he has increased Anti-slavery feeling at the South.*" This must be the inevitable reaction. What will be the effect on the North—the effect growing out of the discussions that will spring up—it needs no special sagacity to forcsee.

Some at the South go for "a manly and dignified forbearance from all further discussion in or out of Congress"—and mounting the highest stilts of defiance in language (it is their language, not ours,) which being borrowed from religious doctrine only makes the thing in reality more ludicrous, they profess themselves ready to say to the North—"in the name of the Holy Trinity we *cut* you all loose!"

Let the friends of the freedom of man, and of the emancipation of the slave, be of good courage, as the day approaches. Let it find us ready. And if the question must come up whether we shall receive any acquisition of territory from Mexico—which God forbid! let it not find us sleeping as in relation to Texas. Firmness here will shorten the struggle, and hasten the period of the redemption of our country. Let us not fear that the South will "*cut* us all loose." We should then be only the more united, while they themselves would be loose. But the friends of Freedom and of the Union, who are now in fact a majority at the South, are too wise and too strong, to permit a desperate or blustering minority to execute their threat of disunion, or to prevent the final fulfilment of hopes cherished by the good of all parties, and all times, since the formation of the Constitution, that all men shall have in inalienable possession the equality to which all men are born, and no slave groan in bondage where his white brethren are free.

FOREIGN MISSIONS.

The American Board of Commissioners for Foreign Missions, held its 38th annual meeting at Buffalo, N. Y. in the Ist. Presbyterian Church, Sep. 8, 9 and 10. Hon. Theo. Frelinghuysen presided. About three hundred corporate and honorary members were present, "though this attendance," the N. Y. Evangelist observes, "was not so great as in some former years,—there being very few from Eastern New York and other parts;—still Western New York and the Western States were well represented, and the number of ministers present and the friends of the Board was very large."

The following Summary was given in the Report presented by the Secretaries.

"Under the care of the Board are now twenty-six missions, embracing ninety-six stations, in connection with which are laboring 140 ordained missionaries, nine of them being also physicians, four licensed preachers, six physicians not ordained, six teachers, six printers and book-binders, thirteen other lay helpers, 193 married and unmarried females; making 370 missionary laborers sent forth from this country; associated with whom are twenty-two native preachers, 135 other native helpers, raising the whole number of persons laboring in connection with the missions and depending on the Board mainly for their support, to 526. This is twenty-two more than were reported last year. Gathered and watched over by these missionaries are seventy-three churches, to which 1,076 hopeful converts have been reported as received since the last annual report, making the present number of members, deducting those who have been removed by death or for misconduct, 25,441. Connected with these missions are eleven seminaries for training native preachers and teachers, having 423 pupils; also twenty-two other boarding schools, having 399 male and 536 female pupils; also 367 free schools, in which about 11,330 children and youth are taught; making the whole number of children and youth, directly or indirectly under the instruction of the missionaries about 12,600. The common schools at the Sandwich Islands, being not wholly supported by the natives, are not this year included in the estimate.

Of the printing establishments there are eleven; also six type and stereotype foundries. At these presses are founts of type and other requisites for printing in nearly thirty languages besides the English. During the year, though from some of the missions no statements of the amount of printing executed have been received, 489,384 copies of books and tracts are reported to have been printed, embracing 40,451,955 pages; and the whole number of pages printed from the commencement of the missions is 575,000,000 in above thirty languages besides the English."

After reading extracts from the Report, Dr. Anderson made a statement of the finances of the Board; by which it appeared that if the receipts of the year are not increased above those of the preceding year, there will be a debt incurred of 100,000 dollars by the 31st of July 1848. The States had fallen off, Maine somewhat less than one-tenth; New York one-tenth; Massachusetts less than one-ninth; Connecticut one-seventh; New Hampshire less than one-fifth; Vermont one-fourth. He considered it necessary to raise not less than $280,000 for the current year, which would be an increase of about 25 per cent on the present contributions. He stated it to be the policy of the Committee, to which they were shut up by the wisdom from above, to call earnestly for missionaries, and send forth every one who offers himself, and can show what appears a divine call to go. Moreover a constant increase of missionary force from home would be needed for years to come, by the growth and prosperity of the missions. But should the contributions be no more than at present, they must of necessity stop—and that too in the midst of embarassments from which not ten years could extricate them, and the credit and bills of the Society which are now good the world over, would be dishonored and protested.

At the close of Mr. Anderson's statement Chancellor Walworth offered a resolution that "we will not give less than *one-fourth* of our ordinary income for the protection of Christian missions." This was followed by spirited discussions during the first day, in which the capabilities of the West were dwelt on chiefly by Western speakers.

On Thursday, the Board again met, and the Report on Finance was referred to a Committee. The speeches of the day were able and interesting.

The afternoon of Thursday was set apart for the Lord's Supper, at which were gathered disciples from the different sections of our wide country with missionaries from Asia, Polynesia and Africa.

On Friday, the meetings having continued with increasing interest, and the Committee on Finance having recommended to raise 300,000 dollars for the current year, which was met with a hearty response,—the Board adjourned to meet in Boston next year.

The sum raised by the American Board for the years 1843—7, is *one million and fifty thousand dollars.* If it be asked whether good has been done; good, compared with which many millions of dollars are not worthy to be named,—no candid person will feel disposed to reply in the negative. But there is room for regret that more has not been done. For many years the plan in several of the missions has been to teach the heathen children English, and through them reach the native adult heathen. The gospel has not been preached directly and mainly to adults. Or if preached to them, it has been by *tracts* prepared in their language, and not by the earnest, free, living voice. Probably this necessity has been owing to there being but few missionaries who possessed facility in acquiring and speaking foreign languages. Now the Board had better send apt teachers and preachers even though there be fewer to send, and less missionary apparatus, and less of the eclat of a great cause.

Another defect in the operations of the board, is that in several missions the growth involves the necessity of greater pecuniary aid from home. It ought to be directly the reverse.

Another obstacle to success is that the missionaries carry abroad the theology and piety of the churches at home. They preach the essentials of religion as preached at home. They teach the Trinity and vicarious atonement, and other doctrines difficult especially for the heathen to understand. The Rev. Sam'l. Parker, recently returned from a missionary tour beyond the Rocky Mountains, stated in a public meeting at Concaut Ohio, (so says the Christian Palladium of the 11th inst.) that "the Indians are all believers in One God; and the hardest labor and most difficult task he had to perform was to teach them the doctrine of the Trinity. If the Gospel were preached among the heathen, in the primitive simplicity of the New Testament, and with primitive, apostolic aptness and earnestness and freedom, who can doubt that Christ would have more of the heathen for his inheritance?

It is also to be regretted, and it is confessed often by orthodox Christians, that as the Missionary cause is at present advocated and carried forward, those who are engaged in it hardly find room for other necessary benevolent undertakings. It takes a very large portion of the voluntary contributions of the churches. Perhaps the standard for the support of missions is not too high in itself; but unless Christians give more in total, unless their general contributions increase, they give too much for Foreign Missions in particular.

In conclusion, it is to be regretted that the divisions between Trinitarian and Unitarian Congregational churches have thrown the latter out of the power of co-operating to any extent in the cause of Missions. Much as Unitarians might desire to preach the Gospel to the heathen, it would be impossible to do so. It would surely be great folly and wickedness to send out and establish another *sect* among the heathen. They are already too numerous on the same ground, and too much of an obstacle in the way of spreading Christianity. It would be folly to try to co-operate with those who do not regard us as Christians. There is then no other alternative but for Unitarians to do needed work *at home*—practical work all the more needed, as it is neglected by our brethren of other denominations, who are occupied in sending the Gospel abroad—work which they themselves confess they have omitted, and which it has well happened that Unitarians have a heart to do.

ECCLESIASTICAL DESPOTISM.

An occurrence of an ecclesiastical nature, relating particularly to Church government, has lately taken place among the Orthodox, of sufficient importance to apprise the readers of the Register of it. The following paragraph from the Puritan will sufficiently introduce it.

"Some members of the Church at Reading, several years ago, sought the dismission of their pastor. Two mutual Councils had been called, on questions connected with that matter. The results of both Councils, after long investigations, were based on the conviction, that it was one of those cases where a few individuals, by the snowball process determined to procure the minister's dismission, without good reasons, and in spite of the wishes of a great majority of the people. Dissatisfied with these results, the aggrieved party proceeded in their design, and the church became involved in entangling processes of discipline. The opponents of the pastor then requested another mutual Council. The other party consented, on condition that both should agree to abide by the decision of the Council,—thinking, that as two mutual Councils had set on the same general questions, and their decisions had been set aside, it was useless to have a third, unless it could be final. On such facts the exparte Council, whose result is before us, was called."

This "Result," published in an 8 vo. pamphlet of about a hundred pages, is embodied in a series of resolutions of which the subjoined is a portion.

"That no party, proposing a mutual council can require the other party to agree to abide by the result—all councils being in their nature simply advisory, and their results not binding.

That no gloss can justify the attempt to impose upon the church the admission that the decisions of a council are final and binding; and that every attempt to establish such doctrine is a stride towards ecclesiastical despotism.

That a pledge of unconditional submission to the decisions of a council, is unlawful in itself and ought neither to be asked nor given.

That although the pastor has a right, by virtue of his office, to preside in all meetings of the church for instruction and devotion, yet the moderatorship of church meetings for business does not so belong to him but that he can be removed by the church; that in a case of conflict of rights he ought to preside; and that if any motion is offered which he cannot conscientiously put, he ought to leave the chair, and let another be appointed.

That a pastor acting as moderator has no prerogative exempting him from the common laws of order by which all deliberative bodies are governed; and that his decisions on points of order may be appealed from and reversed, like those of any other moderator.

That the pastor has no negative on any church acts, or to suspend the proceedings of the church by his own authority. That if such power was ever intended to be conferred by the Cambridge Platform, it has justly fallen out of use in our church, and has no support in the Scriptures, and that any attempt to introduce it in any form ought to be promptly and decisively resisted.

The Cambridge Platform never was a binding canon or rule among the churches. The fundamental principles of Congregationalism are set forth in it with great clearness and power, but our churches are not governed by it, as a book of canons or statutes.

The constitution and the fundamental laws of a Congregational church, and the officers to be chosen, with the extent of their powers, are contained by the will of the church.

The claims put forth by John Cotton in favor of the prerogative of the eldership, were never sustained by the churches, were rejected by the Plymouth churches, (the best authority on Congregationalism) never belonged to the pastor alone, and have no shadow of support since the disuse of the eldership.

That the permanence of the pastoral office, an object so desirable to all, is best promoted by the moral influence of eminent holiness, and not by any compulsory process, or high theories of prerogative."

On this "Result" the Puritan remarks that it "is based upon the extreme of absolute Independence, or Brownism; and it quotes Dr. Emmons as good authority for Massachusetts Congregationalism, without an allusion to his ultraisms."

On the other hand, the Recorder speaks as follows:

"If we mistake not, the convocation, proceedings, and result of this Council will constitute an important period in the history of Congregationalism. The churches whose advice was sought, were located in different sections of the State, and the pastors and delegates were of a character and standing which entitles their advice to great weight. Ample time was taken to ascertain the facts, to look into the standards of our order, and to frame a result which should fully express their views, and for this purpose an adjournment of two weeks was had, and a large committee in the meantime, embodied principles, authorities and facts approximating to a final result. After a day's sitting in discussing the whole matter, the result was *unanimously* agreed upon; and it is believed that the rule and practice of our polity, as declared by them, will be sanctioned and approved of generally in the churches."

The Boston correspondent of the N. Y. Evangelist is on the Recorder's side of the question, and gives his view of the "Result" as follows.

"The publication of this pamphlet will do more than any event of late years to call the attention of the churches to the systematic efforts, centering chiefly in Essex county, which are not of recent origin nor small influence, to establish a clerical despotism, in place of the pure democracy which our fathers revived as the true model of a Christian church."

The correspondent of the Vermont Chronicle (from which we have selected the above extracts,) remarks of this and Dr. Bushnell's pamphlets together.—

"We are in a fair way to have hot work in the departments of theology and church government."

The editor of the Chronicle, in closing his remarks on the subject, suggests that "the views of those whom the Evangelist's correspondent accuses of designs to establish a clerical despotism, are those embodied in the MANUAL, prepared by Dr. Woods and others as a Committee, and submitted to the Associations of Massachusetts for their approval."

Years ago, and New England was warned by Channing and others, of the encroachments of clerical despotism. An indignant voice was raised from Andover—from the very place where, as we see, has emanated the latest project to bind the churches under this despotism—that such a charge should be made. And so late as 1846, in a postscript to his letter to Channing on Religious Liberty, Professor Stuart repeats the protestations of innocence which he made twenty years ago, and endeavors to throw back the charge which was made. What is the commentary furnished by the events at Reading!—That "these efforts, which are not of recent origin to establish a clerical despotism," have not before been successful, those who were enabled to make a successful rally at Reading, owe more than perhaps they are aware, to Channing.

NEW YORK CORRESPONDENCE.

N. YORK, Sept. 21, 1847.

NEW MEASURE REVIVALS.

One of the marked mischievous effects of the new measure system as practiced here and elsewhere was the depreciation of the stated ministry. This resulted almost necessarily from the fact that in the early history of new measure revivals a class of men known as evangelists were the principal agents in originating and promoting them. These men were supposed to be particularly skilful in their treatment of spiritual disorders, as well as eminently zealous in the cause of religion, and were sent for from all directions to come and "stir up" the churches, awaken in them a revival spirit, and break up the carnal security and repose of impenitent sinners. It was expected a revival would follow their labors as a matter of course. The excitement which everybody wished for and expected, very naturally attended their arrival. Results followed their preaching which the pastor was unable to produce. The Evangelist's preaching was pungent, searching, startling; the pastor's was tame, dull, heartless. The chances were that the best, most animated and faithful pastors would compare unfavorably with the Evangelist, while they were laboring together, at least with the multitude; and in their eye he had less skill and tact, less zeal and a weaker faith than his assistant. Still worse was it when the Evangelist had finished his visit and withdrawn. By that time the height of the excitement would be passed, if only through physical exhaustion in straining to keep up with the round of extra services; and the declining feeling would probably be attributed to the pastor's inability to manage things as well as his helper had done. And then would come comparisons unfavorable to the minister, complaints of his inefficiency, worldliness, and the like. Soon it would be suggested that a new pastor was needed to promote the spiritual prosperity of the church, and in a short time the minister would discover the progressive alienation of old friends, and the indifference to his ministry of the people generally; and having vainly struggled to overcome the growing difficulties, he would after a few months find himself unable to continue at his post with any prospect of usefulness or comfort. So it was in hundreds of churches, in old an long established churches, as well as in those o recent origin. It was one of the most common results of a revival, that pastor and people were separated; heart-burnings, jealousies, evil-speakings and endless contentions preceding and following the rupture.

Some of the churches in this city have had experience of the evil referred to, but it has been felt with less severity here than in country parishes. The explanation perhaps may be that in the city discontented, fretful, ill-natured parishioners can always find a new minister by attending another church—a measure attended with no inconvenience. Nevertheless we have churches which in the days of new measure revivals became so addicted to the fashion of casting off their pastors, that it was questioned by some persons whether it was expedient in any case to establish any other connection between preacher and people than that of a hired servant. In some parts of this State it became the settled custom to hire clergymen for six months or a year. The delightful and time-honored office of pastor, with its venerable and hallowed associations, passed away, and in its place was set up the itinerant, ranting, vulgar, ill-bred lecturer or exhorter, hired to rail at the people for so many months, for so many dollars. In the olden time when a pastor was called from his flock it was either by the summons of death, or by the voice of a Providence so peculiar and distinct that none could mistake it, and when he passed away from his chosen field, it was an event never to be forgotten. For long years afterwards the form, the features, the voice, the example and the precepts of the venerated man were dwelt upon with fondness and talked about at the fireside and the family board. The memory of him was a gospel. His hoarded sayings were oracles for generations. The savor of his name was sweet through centuries. But when one of these new measure revival hirelings departed from a people, they remembered nothing but a voice with a raspish harshness, and a presence to which nothing but remotest distance could possibly lend enchantment.

Mischievous as the new measure system was in its influence upon the pastoral relation, and obvious as was the evil, it took long years of ruinous experience to bring the churches back to better counsels. I trust, however, that at length the most of our churches perceive this error of the late excitements, and are not disposed to repeat the suicidal policy of subjecting the pastoral office to depreciation and contempt. This is certainly a gain to the cause of religion and good feeling. It is to be hoped that never again shall we see experienced, long-tried, able and venerable ministers driven out from their parishes to make room for some flippant, impudent, self-complacent, ignorant youngster dubbed "an Evangelist" or a "revival preacher."

We see, now and then, attempts in some of the Orthodox Churches to reanimate the decayed revival spirit of former years, but thus far all in vain. Occasionally sermons are delivered in the Presbyterian Churches in this city urging the importance of revivals and exhorting the people to pray and labor for them; but it is quite apparent that no great anxiety is felt to see the apparition of new school revivals return. It is my belief that both ministers and people, with here and there an exception, have seen as much as they wish to see of the sort of revivals which prevailed a few years ago. The next generation may be deceived into their support, but the present will have enough to do in repairing the damage suffered through their prevalence.

Another of the bad effects of the revivals I am speaking of, was the overthrow of family order and discipline. The whole aim in these revivals was to produce a public impression. Hence meetings were multiplied, till four day meetings were extended in some instances forty or fifty days; and each day was filled with six or eight distinct meetings. There was no time for closet or family religion,—none for domestic government. In many instances, perhaps in most where these revivals were heartily entered into, the family was for the time lost sight of and all its interests were neglected. Infidelity, worldliness, never caused more extensive and protracted neglect of family discipline and domestic piety than did these revivals. Fathers and mothers found no time for such unshowy services as home demanded. They felt no call to these noiseless, unseen labors. The great object in view was public effect—the community was to be stormed, startled, admonished of death, doomsday and damnation by mighty spiritual throes and earthquakes,—and what could the mothers in Israel do towards helping all this public fuss and thunder, if they only staid at home and tended babies and taught the young ones!

So common and notorious became the neglect of household duties and family government in the churches where these so called revivals occurred, that in many instances the ecclesiastical bodies to which they belonged were compelled to interpose the most earnest remonstrance and entreaty. But I have filled my space.

Truly Yours

CRITO.

For the Register.

PORTICO WORSHIPERS.

I am often reminded of that pool by the sheep-market in Jerusalem which was called Bethesda, or the House of Grace, and had five porches in which lay a multitude of impotent folk, blind, halt, withered, waiting for the moving of the water. The medicinal virtues of this bath may have been owing to mineral particles, it is said, mixed with the clay or mud at the bottom, or to the washing of the animal sacrifices and the warm blood of the sheep &c., recently slain. On the festival days the resort to the bath and the amount of the temple sacrifices were likely to be unusually great, and the water consequently was more than ordinarily troubled and stirred up. Whether this was the cause, or some other natural change, the agitation of the water was in the popular language of the Jews attributed to the agency of an angel, as they usually supposed angels to be God's instruments in all remarkable phenomena.

But it is of little consequence what the explanation may be. The Gospel was to teach not physical science but moral; and it is of a moral lesson taught by this healing pool and its surrounding porticos or porches that I am so often reminded.

The Church is a Bethesda, a House of Grace, a cleansing and healing pool; and around it, figuratively speaking, lie too great multitudes of the morally and spiritually sick. *Around* it—in the neighboring porticos—they do not enter in. Pity that they do not, that they might be healed. They are they who take some interest in the subject of religion. They like to hear a little about it, and to talk a little about it. They cannot make up their mind to give up the whole idea; and yet they do not make up their mind to enter decidedly into the centre of the Church and experience all its healing comforts. They dally with conscience. They linger and loiter, as it were, about the church door, where there are so many passing objects to distract and deaden their attention from religion. Oh for a little energy, a little more earnestness and resolution to take the one step that would put them within the portal, where peace and holiness reign undisturbed. They are halt, lame and crippled, and find it a troublesome effort to take that step. They are blind, and want more light to examine and see the claims of religion. They are withered and paralyzed; their sensibilities dried up and palsied, their consciences seared as with a hot iron. Could they, would they shed a few tears of repentance, their hearts would grow moist and their soul revive in vigor, and they would rush in from this wretched hospital scene without, of irresolution and half conversion, awakened convictions and stinging remorse, but no relief.

Reader, stay not in these porticos, where the sick are only exhibited, not healed. Renounce porch-worship, and move forward into the penetralia of the temple, even up to the communion table. Away with your hesitation; away with your inconsisteney, knowing the right but doing the wrong, desiring the comforts of religion but experiencing the dissatisfactions of irreligion. Resolve at once, and enjoy the peace and blessedness of having done your duty and given yourself up to your God and Savior. There are great advantages in this religious decision besides those that are most obvious. There are great advantaves in being an acknowledged, pledged Christian as to your rule of life. A public profession of this rule, as at least our aim, will in many cases brace us to keep it. There are great advantages for keeping it, in belonging not only to the Christian Church generally but to one particular Church. One will give distinctness and definiteness to many duties, and, in the close and tender associations it can weave around you and the fixed precise obligations it imposes, may prove itself the divine Bethesdabath, a lava of regeneration and renewing of the Holy Ghost to your soul. H. G. E.

For the Register.

NORMAL SCHOOL AND TEACHERS' INSTITUTE AT BRATTLEBORO, VT.

This Institution under the care of Rev. Addison Brown, was opened on Monday Sept. 6, and the New School House built at his private expense was dedicated to Truth, and Love and Holiness. Soon after Mr. Brown resigned his Ministerial charge at Brattleboro, he received from the State an appointment as County Superintendent of Common Schools. His deep interest previously manifested in the cause of Education, and his successful efforts to improve the system of Common School Instruction in his own village, highly recommended him for this new and responsible office. He soon observed that the great want for the elevation and success of Common Schools was a higher standard and fuller qualification among the Teachers. He then opened a Teachers' Institute in his own dwelling, at which a few teachers attended. This last spring he opened two other Institutes in different parts of the county, to which a greater number of teachers assembled. In the mean time his wife had opened and successfully taught a private school for young Ladies. Finding his own house too small and inconvenient, Mr. Brown determined to build a School House appropriate for a Private School and an Institute; in this, he has succeeded remarkably well. He has two rooms connected by sliding doors which may be opened into one large room—each room is high and properly ventilated—due care has been shown for the physical education of all who may attend. It is built to be a *model* for school houses. And then the location, is excellent—retired, convenient, healthy. It may well be recommended to those who may have the charge of building a School for any School District.

It is fit and proper that such a building should be religiously dedicated, and the blessing of God invoked. The following were the services on this interesting occasion:

1. Prayer by Rev. Mr. Clapp of Brattleboro.
2. Hymn.

A letter was then read from Hon. Horace Eaton, State Superintendent of Common Schools, expressing his sympathy in this new undertaking, and his warmest approbation of it.

3. An Address by Rev. Mr. Brown of Fitzwilliam, N. H., in which the speaker defined *Education*—what it is not, and what it is—and from the deficiences of the present day with its multiplied instrumentalities for instruction, he showed the importance, the need of better qualified Teachers.

4. Prayer, by Mr. Mc'Intyre of Brattleboro.
5. Original Hymn.

May He whose presence fills
The beauteous scenes around,
Valley and hills,
Green woods and arching skies,—
Whose hand hath made them all,
Dwell in these humble walls,
Our *Maker* God.

Here may the minds of youth
Successfully receive
Lessons of Truth;
Enter the pleasant paths
Of wisdom's perfect way,
And walk in them each day,
Our *Teacher* God.

Grant in thy plenteous grace
That this, the rising race,
Be brothers all.
O raise them up to be
Friends of humanity,
And children true to Thee,
Our *Father* God.

Save all who here resort,
Guard them in deed and thought
From evil's power;
When earthly tasks are done,
Receive them in Thy love
To higher Schools above,
Our *Savior* God.

For the Register.

CELEBRATION OF REV. MR. DALL'S SABBATH SCHOOL AT NEEDHAM.

MR. EDITOR,—It certainly is very gratifying to witness a growing disposition in our country parishes, occasionally to come together without distinction of sect or party and join in rural festivities, where pastor, teacher, pupils and friends, may all meet to greet each other with a hearty welcome, and an interchange of kind thoughts. And in the midst of the Grove to open the heart to the general influence of music and prayer, and the voices of those who may seek to render the occasion one of improvement as well as pleasure. On such an occasion as this I had the pleasure of being present a short time since. It was an annual celebration of the Sunday School connected with Rev. Mr. Dall's Society at Needham.

At 2 o'clock P. M., the pupils and teachers with a large number of the pupils of the District Schools, with their parents and friends assembled near the Church, and then proceeded in procession a short distance to a beautiful Grove, in the shade of which were erected on a rising ground rows of seats one above another in a semicircular form. A stand was prepared for the speakers below, back of which were placed in large letters the words, "God is Love." And a beautiful sight it was to behold on those seats 150 children, with their teachers, parents and friends, to the number of more than 300 persons, who had come together from their farms scattered about for a distance of several miles. After some remarks by their long faithful and indefatigable Superintendent, E. K. Whitaker Esq., a prayer was offered, and all joined in singing an appropriate hymn. Addresses were then made by Rev. Messis. Gray and Barnard of Boston, Rev. Messrs. Winch and Newcomb (orthodox) of Needham. After singing again, all proceeded to another Grove near by, where was laid a table 80 or 90 feet long, most tastefully and abundantly furnished with refreshments, interspersed with rich boquets of flowers. When all had sufficiently partaken of this rich repast, Mr. Whitaker read letters from several neighboring clergymen who had been unable to accept the invitation to be present on the occasion. Addresses were then made by Rev. Mr. Sanger of Dover, Rev. Mr. Kimball of Needham and Mr. Simpkins of Boston. And at 6 o'clock all dispersed to their several homes, with the feeling that it was truly pleasant and good thus to meet together.

ORDINATION AT NEWBURYPORT.

The ordination of Mr. Thos. W. Higginson as pastor of the Pleasant St. Church, took place Sept. 15. Introductory prayer by Rev. J. F. Clarke of Boston. Selections from the Scriptures by Rev. J. T. G. Nichols of Saco, Me. Sermon by Rev. W. H. Channing of Boston. Ordaining prayer by Rev Dr. Nichols of Portland. Charge by Rev. Mr. Clarke. Right Hand of Fellowship by Rev. T. T. Stone of Salem. Address to the People by Rev. T. B. Fox of Boston. This society has been without a pastor for upwards of two years, and we congratulate them on a union which promises to be mutually pleasant and beneficial. [Newburyport Herald.

*** Rev. Mr. Fosdick preached his farewell sermon before the Hollis Street Society on Sunday last. The large church was well filled on the occasion. His text was from Jeremiah xiv, 19: "*We looked for peace, and there is no good, and for the time of healing, and behold trouble.*"

☞ A letter from our foreign correspondent, received as the Register is going to press, will appear next week.

NEW PUBLICATIONS.

MORNING AND EVENING MEDITATIONS for every day in a month. Boston: 1847, pp. 295.

There is profit in meditation. Before commencing the business of the day, as also at its close, a few moments should be given to this exercise. Such a course is eminently calculated to awaken valuable thought, deepen and fix in the heart right purposes, and shed a hallowing influence on all the transactions of life. As an aid to meditation, the volume before us will be found well adapted. It contains short selections in prose and poetry, from the best American and English devotional writers, suited to each morning and evening in a month, beside meditations for particular occasions, such as The Lord's Supper, Christmas, Good Friday, Easter Sunday, Ascension Day, Last day in the year, &c. The selections are judiciously made, and as a closet companion, or a help at the family altar, the book is a desirable acquisition. We can unqualifiedly recommend it. We give below a few brief extracts as specimens of its style and spirit.

"How uncontrollable the power of the Gospel over every one who really receives it! It pierces the conscience; it softens the heart; it purifies the soul. The lover of pleasure hears it, and becomes a lover of God; the thoughtless trifler is struck by it, and for the first time begins to reflect and pray; the sensualist, as he listens to its sayings, tears his lusts from his heart; and the man who before loved and served the world, turns his back upon it, and tramples its sins and follies beneath his feet, while he fixes his eyes on heaven. Thus has Christ brought thousands to righteousness whom the moral law could not have reclaimed, and thus he has proved his superior glory, by his superior power over the hearts of men."

"There is a calm the poor in spirit know,
That softens sorrow, and that lightens woe;
There is a peace that dwells within the breast,
When all without is stormy and distressed;
There is a light that gilds the darkest hour,
When dangers threaten, and when troubles lower:
That calm to faith and hope and love is given;
That peace remains when all beside is riven;
That light shines down to man direct from heaven."

E. M. S.

THE NEW ENGLAND OFFERING. Written by females who are, or have been factory operatives.—Harriet Farley, Editor; monthly, 48 pages. James Munroe & Co., Boston.

The name of Miss Farley, with that of others, who gave popularity to the "Lowell Offering," will secure a large welcome for "the New England Offering."

JESUS THE BEST TEACHER OF HIS RELIGION.—A discourse delivered before the graduating class of the Cambridge Theological School, July 11, 1847, by Samuel J. May, of Syracuse, N. Y. Boston, Wm. Crosby & H. P. Nichols.

Mr. May could not have chosen a better subject, and he has discussed it in that simple, sincere, faithful, earnest, practical manner, for which he is distinguished.

TWO DISCOURSES ON THE CHARACTER OF REV. THOS. CHALMERS, D. D. By Daniel Sharp.

Subjects: Eloquence an instrument of Good; Elements of Useful Eloquence. They are discussed in a just, discriminating, dignified, and impressive manner.

FAITH AND REASON. A Discourse delivired in Burlington, Vt., July 18, 1847, by Rev. Edward Turner.

And an excellent discourse it is—clear, argumentative, candid, satisfactory.

TRACTS FOR THE NEW TIMES, No. III. A popular sketch of Swedenborg's Philosophical Works.—By J. J. G. Wilkinson.

Mr. W. is the editor of all the works of Swedenborg, (except the Principia,) hitherto published by the London Swedenborg Association, and is therefore well fitted for the task which he has in this tract well accomplished.

NEW JERUSALEM MAGAZINE; Aug. and Sept., Boston; Otis Clapp.

This number contains a very valuable account of Swedenborg, extracted from the second edition (not yet published) of Morell's History of Philosophy, and it may be expected in next week's Register.

LIVING AGE, Nos. 174, 175.

The articles on Chalmers and on Simeon, notwithstanding what to our own taste is bombastic and strained in the style, are of deep interest, and every minister should read them.

THE PLAYMATE. A pleasant companion for spare hours. Crosby & Nichols, monthly, forty pages.

This little periodical is truly what it purports to be. "Little Freddy and his fiddle," will set all the boys a-dancing, who read it.

CHRISTIAN EXAMINER, Sept. No.

We recently acknowledged the reception of this number of a work which is so indispensable a means of literary and spiritual culture. Its prominent article is the "Moral Wrong of Slavery," by Charles Francis Adams, some extracts from which appear in the Register, and it is as conspicuous for its ability as for its subject. May it have a deep, hearty response.—An extract from Dr. Barrett's excellent "Address which he delivered "before the Ministerial Conference" in May last; and one from Mr. Peabody's article on "Ornithology"—sweet as the notes of the thrush, and grateful as the summer shade—also enrich our columns. Mr. Giles' article on Calvin is worked up with his usual elaborateness and rhetorical art. Perhapse too much art is suffered to *appear*.—In regard to the article on Dr. Noyes' Translation of the Psalms, we think the writer might have reached a higher standard in the generous spirit of criticism, and exegetical sagacity and scope. An exchange paper remarks that the critic "with most admirable good breeding assures the author that he means to do no such thing, while he proves him to have been guilty of literary plagiarism." Plagiarism is where no references are given, and no acknowledgement is made of indebtedness, and in Dr. Noyes the references and acknowledgements are free and abundant. There is no writer anywhere more conscientious on this point. Compare him with Stuart, or with Barnes, or any other commentator or philologian, and the result will be very far from unfavorable to Dr. Noyes. The rejoinder by Dr. Noyes in the same number of the Examiner is admirable. In defending his Translation, Dr. Noyes could have added, in respect to the substitution of shield for "buckler" in Psalms xviii. 2. 30., that the word here translated "buckler" is generally translated "shield" in other places, as in Psalms xxxv. 2. while "buckler" in the same verse is another word in the original. The former (to spell it as pronounced) is *maeguin*, a common shield; the latter *tsinnae*, which denotes a shield covering the larger portion of the body.

RELIGIOUS SUMMARY.

CONGREGATIONALISM IN NEW YORK. The Orthodox Congregational Association in N. Y., was held at Clinton, N. Y. August 26. Present 17 members, 2 delegates from foreign bodies, 3 members ex-officio, and 14 invited corresponding members. A committee was appointed to prepare a plan for Union—either a union by local Associations, or a General Congregational Union or Convention—in aid of truth and piety in our land. The committee reported, but as there was not time to consider the subject, it was laid on the table. This meeting of the General Association of New York, would seem to indicate quite an advance of Congregationalism in the midst of the field hitherto occupied by the Presbyterians.

IDOLATRY AND IMMORALITY IN THE CAMP. Some of the religious journals have spoken out their horror at the sight of American soldiers kneeling to the Catholic host, at Jalapa, by order of Col. Childs. We have not seen in them any similar horror at the revelation of the abominable depravity of the soldiers, which rendered it expedient to conform in that instance to Mexican religious ceremonies. The following letter addressed to the New York Sun from Rio Grande, enables one to see how these scrupulous soldiers, who complain of the compulsory commands of Col. Childs, can strain at a gnat and swallow a camel. Let the reader see also what moral pollution, as well as blood, stains the garments of our soldiery and nation, and cries to heaven for retribution.

MR. EDITOR,—Some of the Volunteers are writing home such dreadful complaints of being forced to respect church property, salute bishops and, above all, to kneel when the host (the Sacrament) is carried by to the dying, that if you will permit one from the spot to be heard, I will tell the true story to the readers of the New York Sun. You know yourself, having been in the country at the time, that at the bombardment of Vera Cruz, ten women, children and non-combatants were killed to one soldier, and that the country people were much excited about it. To make the terror and hatred of the unarmed inhabitants still greater, a party of American soldiers would sometimes go on a frolic to an unoffending village, and outrage the whole female portion of it, not even excepting girls of eleven and twelve years, and in no case, under either Scott or Taylor, is an offence against Mexican women very closely inquired into. The consequence was that American soldiers could not stray out of sight of their comrades without being killed by the husbands and relatives of these insulted women. The Generals themselves being candidates for the Presidency, did not like to alienate votes by an over rigorous interference with their amusements; but it was necessary to show the Mexicans that the army did not come to Mexico expressly to violate women and hunt down priests, or the conquest might not be so easy. To manifest the views of the commanding generals, two men, whose brutal assaults had destroyed some young girls of a respectable family well known to be friendly to the United States, were made an example. They were publicly whipped and expelled from the army, to the extreme discontent of many officers and soldiers, who denounced the punishment as an unheard of innovation on "Soldiers' privileges in the country of the enemy." Americans will not readily believe these things of the army, but they are true. To subdue the exasperation of the Mexicans and convince them of the intention of the American government to respect their customs, certain observances, of no value in themselves, but accepted as signs of amity by the Mexicans, were paid by our military to their religious processions. It was a mere form, and a very cheap expiation for sixty respectable females that were known to have been horribly insulted in the course of two months by the Americans. If some pacific expressions had not been resorted to, the Mexican population would ere this have done at Puebla and Jalapa as they did at Santa Fé and Chihuahua, under like provocation. Every man would murder on his own account. It is certainly better to conquer a people by courtesy than force.

FOREIGN RELIGIOUS AND POLITICAL INTELLIGENCE.

BISHOP OF NORWICH AND JENNY LIND. The Bishop of Norwich has invited Jenny Lind to make his palace her home, on her visit to Norwich to sing at two concerts. Certain of the Journals cry out "the sanctity of religion," "the reputation of the church," is in peril. What do we hear from all who have seen her? Frederica Bremer writes to a friend—"Jenny Lind as a singer stands as high as any artist of our time can stand. Speak to her about her art, and her countenance beams with inspiration. Converse with her of God, and of the holiness of religion, and you will see tears in those innocent eyes. She is great as an artist, but still greater in her pure human existence." The poet Anderson says, "She showed me art in its sanctity." Rising above all around her on the stage—at home she is a sensitive girl, with all the humility and piety of a child."

Happy, thrice happy the Bishop who does not get into worse company. But the Bishop is to be commended for showing to the world how highly he appreciates genius when combined with the noble qualities of the heart, and dedicated to the refinement and happiness of mankind.

THE HON. T. R. MACAULEY, will gladly avail himself of his rejection by the citizens of Edinburgh, to devote himself entirely to the composition of his history of England.

DIPLOMATIC RELATIONS WITH ROME. A correspondent of the *Times* enumerates some difficulties in the way of the interposition of England for the support of Pius IX. Up to this hour Queen Victoria is not recognized by Rome as lawful queen of England. Up to this hour the sentences of excommunication against the Queen of England and all her adherents, and the anathemas against Queen, nobles and people are unrevoked, which Paul V. appointed to be renewed yearly.

[Condensed Summary of British Intelligence in the London Inquirer for Aug. 14, 21, and 28.]

THE ELECTIONS AND THEIR RESULTS. The triumph of liberal principles may now be fairly considered as well nigh achieved. What degree of benefit may be derived from such triumph remains to be seen.

The existing system of taxation has weighed heavily, and does still cruelly oppress the poor and industrious classes, and exempts the rich. It is for the House of Commons to decide whether this unjust partition of a national burden originally contrived and still maintained by the Aristocracy and Landed Proprietor, shall weigh most on those who can least afford and support it, or on those on whom it would lie comparatively light.

If the Parliament overlook Church Reform, they will act in opposition to the expressed will and anxious desires of the people. Almost every liberal candidate has been called upon to declare his intention to support Church reform.

The Inquirer of Aug. 7, quotes a writer who says that in eight dioceses, where an average of £18,000 had been expended on episcopal residences, there were 85 livings under £50 a year, and that the whole sum applied in augmentation of these livings was £5,277, which is 1 28th part of what had been applied to the building of palaces for the bishops. It costs more to lodge 3 prelates like the bishop of London, than has been laid out by the Ecclesiastical Commissioners in pecuniary residences for 69 clergymen, and in improving the miserable incomes of 636 livings. The influence and popularity of the Church of England, and its duration among the establishments of the country will depend not on the splendor in which it sets a few—its prelates and others—but on its power to make men wiser, better, happier.

THE DOUGLASS TESTIMONIAL. The subscriptions reported for this testimonial now amount to nearly £400. It is proposed to invest the money for the benefit of his wife and children, allowing him the interest during his life, and engaging him to assist one of the anti-slavery papers, by gratuitous articles from his own pen. In addition to this testimonial a valuable library of about one hundred and seventy volumes, chiefly presented by authors and publishers, has just been forwarded to F. Douglass. A further collection is in progress, and will be despatched shortly.

BOOKSELLERS' PROVIDENT INSTITUTION AND RETREAT. On Thursday evening, a meeting of the directors of these institutions, for aged and infirm members, was held in the committee-rooms, in Paternoster-row. The statement of the progress the society has made since its institution, in 1836, was very encouraging. During the past year, relief has been afforded to twenty-five sick and distressed retail booksellers and assistants, at a cost of £287. 6s. Notwithstanding the large calls upon the funds of the institution during the past year, upwards of £700 has been added to the permanent fund, which nearly reaches the sum of £16,000.

JEWS ACCOUNTING THE POPE THE MESSIAH. The Siecle publishes the following letter, dated Rome 22d June: "The Pope has appointed a committee to inquire into the position of the Jews. His plan is to withdraw them from their detestable ghetto. There is a controversy in the ghetto on the subject of the Pope. 'Young Palestine' is of opinion that Pius IX is the Messiah. The Conservatives maintain that he is merely a great prophet. We have admitted five Jews into the circulio Romano. Such an event never before occurred.

The cost of the fortifications of Paris, up to the present period, has been about £5,600,000 sterling. They are not yet completed, and will be of no use, except against the citizens, when they are.

The London Chronicle says: "*Switzerland is, in fact, a European Yankeeism, a miniature United States, not severed from Europe by the friendly breadth of the Atlantic, but entrenched on a fortress of impregnable rock, amid the frontier and debateable ground of European liberty and despotism.*

"In that position, in spite of all her perpetual internal divisions, she has maintained her unity and independence for five centuries. All Europe, and no country more than England, is deeply indebted to her for many a pecious precept and example. The overthrow of feudalism, and the assertion of man's right to self government, as a thinking and responsible agent, were first commenced by Switzerland. There could be no better title to the gratitude of mankind, or claim for support when Switzerland is right, and for forbearance when she is wrong. Europe has not forgotten it. *England, above all, will not forget it.*

The question how far the federal constitution of Switzerland requires or admits of amendment, is one of which foreign statesmen cannot correctly judge, and in which they have no right to interfere. The degree to which the constitutions of the cantons have been altered since 1831, may necessitate a reconstruction of the federal system, to an extent of which none but natives can know the urgency. We would gladly see the formation of the new constitution committed to parties of more moderate opinions, and more likely to conciliate the support of all the cantons than the present dictatorial canton. But, we repeat, it is not our wish, nor the wishes of any foreign State, but the will of the Swiss people, which, after it has unmistakeably declared itself, will have to be carried into effect. The position of Switzerland is unique in Europe; the internal remedies she requires may be so likewise; *but come what will, the independence of Switzerland must be preserved inviolate.*"

ATTACK ON LIBERTY OF WORSHIP IN FRANCE. We have just seen, in the small town of Bourg (Department of Ain) attacks made on liberty of worship, which seem truly incredible in such an age as ours. The following are the facts.

Madame S. resident for some years in that locality, where she is the only evangelical Christian, endeavored to shed around her the light of the gospel, which illuminated her own heart. The blessing of God accompanied her efforts. M. Thureau, an evangelist-colporteur, came to her assistance. The Roman Catholic priests soon took the alarm. They began by engaging M. Thureau in a semi public discussion, which was to give them an easy victory over the humble colporteur. But they could not withstand the word of God, and they retired covered with confusion. They had recourse next to the civil power: the arm of flesh. The priest found the authorities disposed to support his passion and his bad designs. On the 3d of June last, Madame S. and M. Thureau, were summoned to appear on the 7th, before the tribunal of Bourg, on the ordinary impeachment of *an unauthorized association.*

On the 7th, although it was proved that there was not the shadow of an association, and that the meetings had never exceeded the number of twelve persons, (the penal code allows meetings of twenty) yet the court condemned each of the defendants to *two month's imprisonment, and a fine of fifty francs.* This sentence was immediately set at defiance, in the way of appeal, and it does not appear doubtful to me that the royal court of Lyons will quash the decision of the tribunal of Bourg. But these bickerings are not the less troublesome; for besides that all who have been their victims, have not the necessary perseverance to provoke a second trial, the opposition of a mayor, and the presence of some gendarmes, are often sufficient to terrify the people, especially the peasants, and prevent them from attending on the exercises of worship.

[For. Cor. of the Presbyterian.

SLAVERY.

"NOTICE. Was committed to the jail of Washington Co., D. C., on the 23d of July, 1847, as a runaway, a negro woman, who calls herself Ann E. Hodges. She is nearly black, about 5 feet 5 1-4 inches high, and about 22 years of age. Had on when committed a slate-colored merino dress and a brown calico sun-bonnet. She says she is free, and served her time out with a Mr. Benjamin Daltry, of Southampton, Va., and that Messrs. Griffin and Bishop, of the same place, know her to be free. She has two scars on the left leg, near the knee, from the bite of a dog, one on her left wrist, and one on the point of her breast bone, occasioned by a burn.

"The owner or owners of the above described negro woman are hereby required to come forward, prove her and take her away, or she will be sold for her prison and other expenses, as the law directs.

ROBERT. BALL, Jailer for
A. HUNTER, Marshal.

"Aug. 23—wtf"

This advertisement, which we cut from the *Union*, exposes one of the grossest wrongs tolerated in a civilized community. It is not so much the fault of the people of the District, for they have called upon Congress to remedy the evil. In 1828, eleven hundred of the white male citizens of this place thus stated the grievance to that body:—

"Even the laws which govern us sanction and direct, in certain cases, a procedure that we believe is unparalleled in glaring injustice by anything at present known among the Governments of Christendom. An instance of the operation of these laws, which occurred during the last summer, we will briefly relate:

"A colored man, who stated that he was entitled to freedom, was taken up as a runaway slave, and lodged in the jail of Washington city. He was advertised, but no one appearing to claim him, he was, according to law, put up at auction for the payment of his jail fees, and sold as a slave for life.

"He was purchased by a slave trader, who was not required to give security for his remaining in the District, and he was soon after shipped at Alexandria for one of the Southern States.

"An attempt was made by some benevolent individuals to have the sale postponed until his claim of freedom could be investigated, but their efforts were unavailing; and thus was a human being sold into perpetual bondage, at the capital of one of the freest governments on earth, without even a pretence of trial or allegation of crime."

Need we add a word to this statement by the citizens of Washington of the nature of such an atrocity? *They* do not sanction it. They do not wish to see free people reduced to slavery. The court of the slave States, to their honor be it spoken, have always regarded with favor the case of men claiming to be held illegally in bondage. The guilt of this practice of selling free people for their jail fees—selling them as slaves for life—selling them without requiring security from the buyer that he will not take them out of the District—attaches to the Congress of the United States. The people here have prayed that body to suppress the evil—*but it would not.* [Nat. Era.

LET IT BE BORNE IN MIND.—"That] on the 13th of July, were sold at auction, by an officer of the United States, two women—one sixty, the other twenty years old—mother and daughter, and the proceeds put into the United States Treasury.

That this outrage was committed under color of unconstitutional laws, for whose existence the Congress of the Union and the people of the free States are responsible.

That not a single paper in this city, except this—whig, democrat or neutral—has even alluded to the fact, much less condemned it.

Can they be earnest in opposing the extension of slavery, who manifest such indifference to its horrors, where it actually exists, and by their connivance?" [Cincinnati Morning Her.

"The whole thing may be well enough; but for our part, we can see nothing very wonderful in the fact that a slave government should deal in slaves. The editor of the Herald must be laboring under some unusual delusion. Does he not imagine himself living at this time in Turkey or Algiers? In the latter country, especially, which has for half a century been governed by Mahometans in religion and pirates in business, such a thing might be deemed just matter of surprise, demanding the indignant rebuke of the press; but in this christian country the practice, though not perhaps 'unprofitable to the government has become too 'stale' and 'flat' to excite our 'special wonder.' [Lou. Ex.

THE SLAVE TRADE. Last Thursday forenoon, at eleven o'clock, a coffle of slaves to the number of eighty-five, was marched from this city, across the Long Bridge over the Potomac, for the South. They consisted of men, women and children; the men chained together; some of the women carrying children, walking with them; other women and children riding in two wagons which accompanied the train. Some were weeping; many were ragged; nearly all were barefoot; one was playing a fiddle—a not unfrequent accompaniment of such scenes!

The coffle, we presume, was chiefly made up of slaves purchased from the surrounding country in Maryland, which seems as if emptying its slaves wholesale into the "far South."

It is but two weeks since we had occasion to notice the departure of another coffle of one hundred slaves by the same route!

The annexation of Texas with slavery, is prodncing its legitimate fruit. [Nat. Era.

SECULAR SUMMARY.

MECHANICS' FAIR. Our readers near home, must, before this, have become well informed in regard to this great and interesting exhibition. It occupies the whole of Faneuil Hall, and the chambers of the Quincy Market, which are connected by a bridge. It would be impossible, in the limited space which is to be spared in our columns to give any just idea of the superior productions of manual and mechanical skill and labor which ae there presented. We recommend it as well worth the attention of a.. who are conveniently within its reach.

FROM ENGLAND. The steam-packet Britannia arrived at this port early on Sunday morning. The commercial news is important and interesting to the mercantile community. There continued to be great pressure in the money market. The prices of grain had declined. The grain harvest in England had, generally, been well secured, and promised more than an average supply. There were some symptoms of the potato disease, in various places.

The great decline of prices in bread stuffs had occasioned numerous failures, of individuals, firms and banks.

The steamer Great Britain, has been raised and carried to Liverpool. It is supposed she may be used as a coast-wise steamer, but will not be safe for Atlantic navigation.

CHINA. The news from China comes up to May 24th. The Hong Kong Register says:

"Since the late expedition of the English against the Bogue forts, the disposition of the people grows more and more hostile. They affect to believe that the English are meditating a new attack, and this report, designedly circulated, keeps up the animosity of the populace. Letters from Canton of the 21st, 22d and 23d of May, say that thousands of Chinese have attempted to set fire to some of the buildings recently put up before Minquas Hong.

A new war seems to be expected, which will be accompanied by a great effusion of blood. What gives cause for this expectation, is the effervescence of the Chinese, and the arrival of English soldiers. It would not be astonishing if we were to hear shortly of the taking of Canton, and the departure of an expedition against Pekin."

INDIA. News from India is as late as July 13th. The general state of India is satisfactory. Though trade is said to be depressed both in Bombay and Calcutta.

ROME. The population of Rome is 183,883. The increase during the last year was 5684.

NAPLES. There was an eruption of Mount Vesuvius, on the 2d August.

GREECE. An insurrection has broken out in Greece, headed by Gen. Grizziotte.

AFFAIRS OF ITALY. A good deal of excitement appears to have been produced throughout Europe by the movement of a corps of Asartian troops in taking possession of Ferrara, under the Papal Government. The troops occupied all the military posts, and placed loaded cannon and gunners with lighted matches in the public square. The Cardinal Legate made a formal protest against this violation of the rights of the Papal Government. It is supposed that the French and English Governments, as well as that of Sardinia, have also protested against the movement as a violation of the treaty of Vienna. [Dai. Adv.

THE MORMONS. A passenger in the Lake of the Woods, from the Upper Missouri, informs the St. Louis Republican that the Mormons are in a flourishing condition, in their new location on the fine lands of the Pottawotomie purchase, on both sides of the river, above Council Bluffs. They have planted immense fields of corn—to the extent, it is estimated, of 30,000 acres—and other grain and produce. They have built, also, a town, called "*Winter Quarters,*" which already contains a population of some seven thousand souls. This town is entirely picketed in. It is represented that the Mormons are on friendly terms with the Indians, and rarely molest them, although they are accused of occasionally stealing cattle. Immense herds of buffalo were seen on the plains, and crossing the Missouri, at the mouth of a river called Stillwater.

DEATH OF THE HON. G. H. PROFFIT. We learn from the Louisville papers that the Hon. George H. Proffit, formerly a member of Congress from Indiana, and recently Minister to Brazil, died in that city on Tuesday, 7th inst. He had arrived there but a few days previous to seek medical advice. His remains were taken to his family residence at Evansville, Indiana.

FREE NEGROES. The schooner Thomas H. Thompson which arrived at Boston, on Wednesday, from Richmond, Va., brought fifty-six negroes, who formerly belonged to a gentleman owning a plantation at Seven Mile Reach, Va.

The writer of the following, published in the Journal, gives assurance that the statement may be relied on:

These people were once slaves of a Mr. Edlow, (if the name is rightly understood,) near Richmond. This gentleman died about four years since, and by his will provided that his slaves should be set free, to go where they pleased. But not to turn them off utterly penniless, after working for him all their lives, he farther provided that, if they chose, they might remain on the estate as laborers until they had earned a sum equal to fifty dollars apiece, over and above the cost of their maintenance. This they decided to do.

After working four years on the estate, they learn from its managers that their earnings, for that time, average about $14 80 each. The rest has been swallowed up in charges of maintenance and *commissions on sales* of farm produce! A lawyer, whom they employed to act for them, charged them $150 for services, which we learn from disinterested authority, were not worth more than *five.*

These people, finding it would be very long, at this rate, before they earned fifty dollars apiece, determined to stay there no longer. The managers tried every means to dissuade them from coming, telling them they would be immediately sold for slaves at the North. But they determined to risk this, and engaged their passage to Boston, as above. The Captain, who is a fine specimen of an honest, generous Cape Cod Yankee, received them and brought them on, at some considerable inconvenience to himself.

He speaks in terms of strong commendation of their behavior, on board his vessel, to himself and to one another. They have been quiet, he says, cleanly, and obliging, and he believes them trustworthy. They are mostly farmers, and would like immediately to go to work as such. We understand that persons desirous of employing them, can make application to the Anti-slavery office, 21 Cornhill.

THE WILMOT PROVISO. As allusions are made to this celebrated proviso, we copy it for the benefit of those who are only acquainted with it by name: "*Provided,* That there shall be neither slavery nor involuntary servitude in any territory on the Continent of America which shall hereafter be acquired by or annexed to the United States, by virtue of this appropriation or in any other manner whatsoever, except for crimes whereof the party shall have been duly convicted. *Provided always,* That any person escaping into that territory, from whom labor or service is lawfully claimed in any one of the United States, such persons may be lawfully reclaimed and carried out of such territory to the person claiming his or her services."

THE MISSOURI COMPROMISE—ordains that in all of the Louisiana *Territory* above 36 deg. 30 min. slavery "shall be and *is hereby forever* prohibited," It secured for freedom a far larger amount of the Territory than it gave to slavery. It put an end to slavery in that portion of it at once, and prohibited it *forever.*

But the Texas compromise secured for Freedom *only one-tenth* of the territory of Texas, and that, *only in a contingency.* It does not prohibit slavery now, or at a future period, in any portion of *territory* lying north of 36 deg. 30 min. Its language is remarkable.

"And in such STATE or STATES as may be formed out of said territory, north of said Missouri compromise line, slavery or involuntary servitude (except for crime) shall be prohibited."

The provision, on its very face, bears the marks of gross carelessness, or a deliberate design to impose upon the opponents of slavery.

[Correspondence of the Charleston Courier.]

NEW ORLEANS, Sept. 4.

DEATH OF REV. I. T. HINTON. The papers announce the death of the Reverend Isaac Taylor Hinton, pastor of the First Baptist Church in New Orleans, of yellow fever. He was a brother of Rev. John Howard Hinton, of London, and was an able preacher and a devoted Christian.

The epidemic here is certainly increasing in virulence. The deaths for the twenty-four hours, ending yesterday morning, (in New Orleans and Lafayette,) are 111, of which 80 are by the prevailing epidemic. Yesterday, Mr. Ward, a Bostonian I believe, and of the well-known firm of Lanfeer & Co., was taken about noon, and died at night. He was rich, and therefore able to flee from the pestilence, but having recently purchased a plantation in the neighborhood, staid here with the express view of getting acclimated. Rev. Noah F. Packard, a native of Abington, Mass, died of the fever on the 3d. He studied theology in the New York City Theological Seminary, and came to this city as a Missionary some time last fall or winter.

FEVER IN NEW ORLEANS. The Picayune of the 5th inst. says: The past has been the most fatal week of the epidemic, which scourges us with a severity which is appalling. The interments for the week in the cemeteries of the city up to nine o'clock on Saturday morning, were 533, of which 427 were of yellow fever; the corresponding numbers of the previous week were 422 and 311. Add the interments from New Orleans at Lafayette, 43 cases, and we have a total of interments for this city for one week of 576—being an average exceeding eighty-two each day. A physician states that there have been 20,000 cases this season. Some of the newspaper offices have scarcely hands enough to get the paper out. The *Times* has been peculiarly unfortunate, likewise the *Bee* and the *Bulletin*; in the two former two deaths have occurred; in the office of the *National* nine have felt the hand of the unseen and terrible destroyer, and several are still suffering. This awful mortality needs no comment.

SUGAR. It is estimated that this year's sugar crop in Louisiana will exceed last year's by fifty thousand hogsheads.

*** During the repairs on the Meeting-house of the South Congregational Society the worshippers will attend divine service at the Hollis street Church, in conformity with an invitation from that Society. The Rev. Mr. Huntington, it is understood, will officiate at the Hollis St. Church on the two succeeding Sabbaths.

LIBERAL PREACHER.

The publication of the four last Nos. of this work, viz., the Nos. for Sept. Oct. Nov. and Dec. 1836, was long delayed, for reasons not necessary here to explain. Those Nos. were long since advertised as ready for subscribers. Some have called for them,—but some yet remain on hand, whose subscription for the last volume of the work is already paid. They are invited to call for them, or to leave their present address and they shall be forwarded. As these Nos. are necessary to complete the set, it must be desirable with subscribers who value the work to receive them before sending the Vols. to be bound.

The bills for the last year, of some subscribers, are still unsettled. They are respectfully invited to forward the amount, and receive their Nos.

☞ AUTUMNAL CONVENTION OF UNITARIANS. The next Convention will be held in Salem, to commence on Tuesday, Oct 19. The undersigned, appointed at the last Convention to make the necessary arrangements for the next, give this early notice to the Churches of our denomination, and would urge them to accept the kind invitation which has been tendered them by our brethren of Salem.

SAML. OSGOOD,
ALONZO HILL,
JAMES F. CLARKE,
ALBERT FEARING,
HENRY P. FAIRBANKS,
} Committee of Arrangements.

jy24

☞ BOSTON FEMALE SOCIETY. The Annual Meeting of this Society will be held at the Asylum, on Tuesday next, 28th inst., at 11 o'clock, A. M.

A. L. WALES, Sec'ry.

☞ NOTICE. As some unauthorised persons are reported to have solicited subscriptions for the Home for the Destitute in Albany Street, it is respectfully requested that donations may only be granted to those whose names are borne upon the Circular as Managers, or to the Treasurer.

MARRIAGES.

In Salem, by Rev Dr Flint, Mr Thomas H. Lefavour to Miss Caroline Wallis.

In Gloucester, by Rev J. K. Waite, Mr John J. Appleton, of the firm of D. Appleton & Co., New York, to Miss Serena J., daughter of the late Dr. Eben'r Dale, of G.

In Providence, 13th inst, by Rev. E. B. Hall, Abraham Layne, Esq., Counsellor at Law, and Annie W. Cozzens, daughter of Benjamin Cozzens, Esq., all of P.

15th inst, by Rev E. B. Hall, Charles Cheney of Cincinnati, Ohio, and Harriet A. Bowen, daughter of Henry Bowen, Esq., of P.

DEATHS.

In this city, 14th inst, Margaret Goodwin, youngest child of Ozias Goodwin, 3½ yrs

Suddenly, on Tuesday morning, Mrs Lucy, wife of Charles Appleton, 64.

21st inst, Charlotte Augusta, child of Mr Henry N. Hooper, 6 yrs.

17th inst, of typhus fever, Henry Ives Cobb, son of Mr Henry Cobb, 22—a member of the Junior Class of Harvard University.

In Cambridge, 19th inst, James Fowler, Jr., 19, son of Hon. James Fowler, of Westfield, and member of the senior class in Harvard University.

In Cambridge, Mrs Hannah D., wife of Asa Leonard, and daughter of Mr Joseph Rhodes, of Lynn, 23.

In Dorchester, Lower Mills, 17th inst, Mr Charles Dunmore, 50, proprietor for many years of the Dorchester, Milton and Boston Stages.

In Lowell, 18th inst, of typhoid fever, Nathaniel Wright, Jr., Esq., eldest son of Hon. Nathaniel Wright, 27.

In Newcastle, Me., 16th inst, Josiah Myrick, Esq., 52.

THE PREPARATORY AND HIGH SCHOOL,
FOR YOUNG LADIES.

IS now open for the reception of pupils. Hours 9 till 2.

ORAL INSTRUCTION, LECTURES, APPARATUS MAPS AND DIAGRAMS are combined with a systematic course of study, from SELECT CLASS BOOKS, in all the Eng. Branches, in the SPEAKING of the LANGUAGES, in DRAWING, PAINTING, MUSIC, EMBROIDERY and the various essentials to a thorough and accomplished female education.

For HEALTH, RECREATION, CARRIAGE AND DEPORTMENT, the pupils have *free access* to a GYMNASIUM FOR LADIES, and, *if desired,* to a select school for dancing.

Regular scholars receive MEDALS yearly, inscribed with the branches excelled in, and a DIPLOMA of qualifications on leaving school.

TEACHERS will be employed distinguished in their several departments: the following have already been engaged. viz.

Miss Martha C. Jenks, Assist. Superintendent.
Miss Maria Borghis (from Eng.) Teacher of Needlework and Embroidery.
Miss Rosa Garcia, Teacher on the Guitar, Piano and Voice.
Professor Garcia, Teacher on the Harp, Piano and Voice.
Mons. Auray, Prof. and Teacher of French.
Lanza, Prof. and Teacher of Span. and Ital.
do do do do do German.
Mr. B. F. Nutting (Artist) Prof. and Lect. in Drawing, Painting and Perspective.
Teacher of Drawing, Painting and Perspective.
Miss Hall (on Wed. and Sat. P. M.) Teacher of Dancing and Waltzing.
Prof. and Teacher of Choral Singing.

Further particulars, terms, References and given at the School rooms, No. 339 Washington st.

F. L. CAPEN, Principal.
sept25 1isos6m

DANIELL & CO.,
201 Washington Street.

HAVING received the most part of our Stock for

FALL SALES,

We are now prepared to offer, at WHOLESALE AND RETAIL, a

BEAUTIFUL ASSORTMENT OF GOODS,

In all our Departments, viz.:—

THIBET CLOTHS,
SILKS, LINENS, SHAWLS,
—AND—
ALEPINES,
Laces and Embroideries,
QUILTS, BLANKETS,
COTTONS, FLANNELS,
Housekeeping Articles.
—AND—
MOURNING GOODS.

☞ Our Stock is already very large, and we shall add to it on the arrival of every Packet and Steamer. Every article is marked at a SMALL PROFIT, and at

ONE PRICE!

sept25 tf DANIELL & CO., No 201 Washington st.

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Ninth Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev. Dr. Francis of Cambridge.]

'I have looked through the book with great satisfaction; and I feel that our community are under much obligation to the Committee of the Cheshire Pastoral Association for the very valuable contribution to the beauty and interest of public worship. I find in your collection many hymns that are new to me, and—what I should hardly have expected—are likewise among the best that I have ever seen. The selection is made with great good taste, and with a judgment that happily provides some fitting strain of sacred poetry for every occasion and subject. The number of hymns is large, but I think none too large; and it is surprising how few poor ones there are among so many.'

The following Societies have introduced the 'Christian Hymns' into their Churches:—

Broadway Society, South Boston, Mass.
Rev. Mr. Stearns's do, Hingham, Mass
Rev. Mr. Coe's do, East Medway, Mass.
Rev. C. Palfrey's do, Barnstable, Mass.
——— ———Chapel, Taunton, Mass.
———, Hopkinton, Mass.
Rev. Mr. Leonard's Society, Dublin, N. H
Rev Mr. Livermore's do, Keene, N. H.
Rev. Mr. Whitewell's do, Wilton, N. H.
Rev. Mr. Cutler's do, Peterboro', N. H.
———, Pomfret, Vt.
——— ———, Troy, N. Y.
Rev. C. Bradford's, Bridgewater, Mass.
Rev. H. Lambert's, East Cambridge, Mass.
Rev. Mr. Tilden's, Concord, N. H.
Rev Samuel Barrett's, Boston.
Chapel of the Divinity School, Cambridge
Rev Mr Fosdick's, Boston.
Rev. W. Gilbert, Harvard, Mass.
Mount Pleasant Congregational Church, Roxbury
Rev Mr Lord's, Milwaukie, Wisconsin.
——— ———, Ware, Mass.
Rev A. B. Muzzey's, Cambridge, Mass.
Rev B. Frost's, Concord, Mass.
Rev Mr Bates, of Stow, Mass.
Rev Alonzo Hill, Worcester, Mass.
Societies about furnishing themselves with Hymn Books, are requested to send to us for copies of the above for examination.
——— ———, Bridgeport, Conn.
——— ———, Upton, Mass.
Rev Mr Brigham, Taunton.

CROSBY & NICHOLS, publishers,
s25 1isostf 111 Washington st

DR. BEARD'S DICTIONARY OF THE BIBLE, Vol. I. The People's Dictionary of the Bible, Vol. I. Illustrated with a large number of Maps and Engravings. Voices of the Church, in reply to Dr. Strauss, comprising Essays in diffusing Christianity, by Divines of various communions, collected by Rev. Dr. Beard, 1 vol 8vo. The Howitt's Journal for September, with three articles by Miss Martineau, and four Engravings. The People's Journal for September, with three articles by Miss Martineau, and four Engravings. Wood Leighton, by Mary Howitt, 37 1-2 cents. Consuelo 2 vols 75 cents.

Just received from London by CROSBY & NICHOLS, Importers of English Books, 111 Washington street. is4t sept25

ENGLISH BIBLES just received. Also,—a large assortment of American Bibles, received and for sale at low prices, at SIMPKINS, 94 Washington street. sept25

CARPETS AT RETAIL.
FROM
HENRY PETTES & CO'S
STEAM CARPET FACTORY.

SALES ROOMS
NO. 221 WASHINGTON STREET,
BOSTON.

WE ARE NOW MANUFACTURING AT OUR Factory in Roxbury, a large quantity of new and beautiful

CARPETINGS,

FOR DRAWING ROOMS, PARLORS, PUBLIC HALLS and CHURCHES. Also, ENTRY, CHAMBER and STAIR CARPETS. We are prepared to exhibit at our store in Boston,

MORE THAN
TWO HUNDRED VARIETIES
OF STYLES AND PATTERNS. These are offered
WHOLESALE OR RETAIL,
AT MANUFACTURERS' PRICES.

Purchasers of Carpetings in very large or small quantities are respectfully invited to examine this SUPERIOR STOCK.

We pay no commissions or agents. We buy the wool, spin it, weave it, and sell the finished Carpet. These are often made FOUR distinct branches of business, and require FOUR profits to be paid. We ask but ONE PROFIT upon the whole, and sell all our splendid stock of Carpets at one uniform and low price.

HENRY PETTES & CO.
sept25 4wis

NO. 176 OF LITTELL'S LIVING AGE. Price 12½ cents.

1. German Lady Novelists.
2. Absorption of the Weaker Nations of Europe.
3. The Railway Potentates.
4. Poems by H. H. Brownell.
5. A Painting Three Miles Song.
6. Scotticisms and Soleciasms.
7. Cardan, the Bigamist.
8. Fresh Facts about Ether.
9. Captivity of Napoleon at St. Helena.

Published once a week at Six Dollars a Year, by E. LITTELL & CO., 165 Tremont st. sept25

LADIES' AND GENTLEMEN'S
LINEN CAMBRIC AND LAWN HDKFS.

Benj. & E. Jacobs & Co.
No. 35 TREMONT ROW,

HAVE received 10 Cases of Ladies and Gent's Linen Cambric and Long Lawn Hdkfs, embracing an extensive assortment of all the various styles of colored and white borders, hem stitch, fancy needle work, &c. Gentlemen's colored borders of new patterns, and of an extra fine quality—7-8 square white borders do. Also—

50 dozen Ladies' Linen Hdkfs at 8c per hdkf.
50 do do do 10c do
100 do do do 25c do of good quality.
50 do hem stitch do 25c do
50 do do do 33c do

Purchasers desirous of getting a good and cheap style of Hdkfs are invited to examine the assortment.
6w sept18

FLANNELS. BENJ. & E. JACOBS & CO., No. 35 Tremont Row, have received their Autumn supply of Flannels, comprising an extensive variety of styles and widths, among which are 5-4 and 6-4 extra fine English Flannels, and 5-4 and 6-4 Silk and Wool do for infant's Blankets; Welch and American gauge Flannels; Patent Flannel, 7-8 and 4-4 Silk and Wool do, Shaker Flannels of an extra stout fabric; Cotton and Wool do; Flannel Sheeting 2¼ yds wide, milled and twilled Flannels; Unbleached and Unbleached do, Unbleached and Bleached Cotton, do. Most of the above goods are particularly manufactured for their trade, and are of a superior fabric, and many of them warranted not to shrink in washing. sept18

MR. AND MRS. WILKES'
Boarding and Day School,
FOR A LIMITED NUMBER OF YOUNG LADIES,
29 BOWDOIN STREET, BOSTON.

THIS Establishment will be re-opened after the present Vacation on Monday the 20th of September. Parents and Guardians desirous to place their Daughters or wards, are respectfully invited to make an early application for admission into the School.

N. B. Private Instruction in Music, French and Drawing; particulars will be given at the Residence.
August 31st, 1847. 6tis sept4

ENGLISH, FRENCH AND AMERICAN STATIONERY. Consisting of Cap, Letter and Note Paper; Tissue, Cartridge and Wrapping Paper; Envelopes; Drawing Paper; Bristol Board; Bonnet and Binders' Board; Drawing and Writing Pencils; Osborne's Water Colors; Sealing Wax; Wafers; Steel Pens, on cards and in boxes; Gold Pens; Black, Blue, and Red Writing Ink; Gold and Silver Pencil Cases; Inkstands; Pocket Books; Wallets; Memorandum Books; Card Cases; Motto Seals; Letter Stamps; Visiting Cards; Gummon Boards; Chess Men; Portfolios; Work Boxes; Writing Desks; Transparent, Porcelain and School Slates; Drawing Books and Copy Books; Indelible Ink, &c.

For sale wholesale and retail at No. 96 Washington street. sept4

SWEDENBORG'S WRITINGS. Heavenly Arcana: or Heavenly Mysteries contained in the Sacred Scripture or Word of the Lord, manifested and laid open: and Index. 13 vols 8vo. $17 00.

The Apocalypse Revealed; wherein are disclosed the Arcana therein foretold, which have hitherto remained concealed: with an Index, 3 vols. 2 00.

The Apocalypse Explained according to the Spiritual Sense, wherein are revealed (more at large and more fully illustrated than in the preceding work) the Arcana which are predicted therein. 6 vols. 11 00.

The Four Leading Doctrines of the New Church, signified in the Revelation, chap xxi. by the New Jerusalem; being those concerning The Lord, The Sacred Scripture, to which is added The White Horse; Faith; and Life. Neat Cambria, 62½ cents.

On the New Jerusalem and its Heavenly Doctrine.—12 mo. $1 per dozen, 10 cents single, half morocco 25 cents.

Doctrine of the New Jerusalem concerning Charity. 8 vo 12½ cents.

True Christian Religion; or the Universal Theology of the New Church. 1 vol 8vo. Cambric $2.

A Treatise concerning the Last Judgment and the Destruction of Babylon. 12mo. Combric; 44 cents.

On the Earths

POETRY.

WEDDED LOVE.

"Deem not, beloved, that the glow
Of love with youth will know decay;
For, though the wing of time may throw
Its shadows o'er our way,
The sunshine of a cloudless faith,
The calmness of a holy trust,
Shall linger in our hearts till Death
Consigns their dust to dust.

The earnest passion of our youth,
The fervor of affection's kiss,—
Love, born of purity and truth—
All pleasant memories—
These still are ours while looking back
Upon the past with moistened eyes,
Oh, dearest!—on our life's brief track
How much of sunshine lies!

Men call us poor—it may be true—
Amidst the gay and glittering crowd
We feel it, though our wants are few,
Yet envy not the proud.
The freshness of love's early flowers,
Heart-sheltered through long years of want,
Pure hopes and quiet joys, are ours,
Which wealth could never grant.

Something of beauty from thy brow,
Of l'ghtness from thy household tread,
Hath passed; but thou art dearer now
Than when our vows were said.
A softer beauty round thee beams,
Chastened by time, yet calmly bright;
And from thine eye of hazel beams,
A deeper, tenderer light.

The mother, with her dewy eye,
Is dearer than the blushing bride
Who stood, three happy years gone by,
In beauty by my side!
Our Father, throned in light above,
Hath blest us with a fairy child,
A bright link in the chain of love—
The pure and undefiled!

Rich in the heart's best treasure, still
With a calm trust we'll journey on,
Linked heart with heart, dear wife! until
Life's pilgrimage be done.
Youth, beauty, passion—these will pass,
Like everything of earth, away—
The breath-stains on the polished glass
Less transient are than they.

But love dies not—the child of God—
The soother of life's many woes—
She scatters fragrance round the sod
Where buried hopes repose!
She leads us with her radiant hand
Earth's pleasant streams and pastures by,
Still pointing to a better land
Of bliss beyond the sky!"

[Wm. H. Burleigh.

MISCELLANEOUS.

THE HOLY LAND.

BY HARRIET MARTINEAU.

11.—*Bethlehem—Zion—Jerusalem.*

As I sat on a tomb in the Turkish cemetery the next morning (March 30th) watching the preparations for our departure, I almost dreaded the interest which every day would now bring, after the calm and quiet weeks we had spent in the desert. Our encampment looked much the same as it had done every morning for a month past; the Arab servants busy in taking down and packing the tents, and a noisy quarrel going on in the midst—(this morning about a pistol having been stolen from one of the tents:)—and the differences were only that there were spectators standing by, and that our camels had given place to horses and asses. But, instead of the rocks and sands of the desert, Hebron was before my eyes, and the hills where Abraham spread his flocks, and the spot where he and his family lay buried. And before night, I should see the place where David was born and lived his shepherd life, and where Jesus was born. We had only twenty miles to travel this day to Bethlehem; but it was quite enough, for we were eager about every old tree, and well, and hill-top. The shrubs grew finer, and the wild flowers more abundant, the whole way; though the hills of Judah were wild and stony in parts, and no longer fit for pasturing such flocks as covered them when Abraham lived among them, or when the Hebrews drove in their cattle from the desert, or when David in his boyhood amused himself with slinging smooth stones from the brook while his father's sheep were feeding on the slopes. We sat down to rest and eat under the shade of a rock and a spreading tree; and for the hundredth time since we left Egypt it occurred to me how little we in England can enter into the meaning of David when, in his divine songs, he speaks of the shade of rocks, and of the beauty of "a tree planted by rivers of water," and all such cool images. When one has been slowly pacing on, hour after hour, over glaring sands or heated rocks, under a sun which makes every bit of leather or metal, and even one's outer clothing, feel scorching hot, and oppressing one's very breathing, the sight of a patch of dark shade is welcome beyond belief: and when one has dismounted and felt the coolness of the rocky wall and of the ground beneath it, and gathered the fresh weeds which cluster in its crevices, phrase after phrase of the Psalms and prophecies comes over one's mind, with a life and freshness as sweet as the blossoms in one's lap.

Our first sight of Bethlehem was beautiful. We came upon it suddenly, just when the yellow sunset light was the richest. Bethledem was on the rising ground on our right, massive looking (as all the villages of Palestine are) and shadowy, as the last sun-rays passed over it to gild the western hills, and another village which there lay high up, embosomed in fig and olive orchards. The valley between, out of which we were rising, lay in shadow. Before us perched on a lofty ridge which rose between us and Jerusalem, was the convent of St. Elias, which we were to pass to-morrow. I was sorry to turn away from this view; but we had to take the right-hand road, and ride through the narrow streets of the village to the great convent, built ever the spot where Jesus is believed by the friars to have been born.

It was too late this evening to see any of the sacred localities: but it was quite enough to have the moonlight streaming in during the whole night through the window of my lofty convent chamber, and to think that on this hill took place the greatest event in the history of the world; and that in the fields near the gentle Ruth went about her gleaning, little dreaming in those days of her poverty, that from her meeting with Boaz among the reapers of his harvests, would arise such events to the human race; that the shepherd grandchild, whose divine songs were to soothe her old age, should be the mighty king he was, and the father of a yet mightier, who should build the great temple of the Lord; and that a more distant descendant should make these glories appear as childish toys in the presence of his greater sovereignty over the universal human soul. A wise man of a late century has nobly said that "Prosperity is the promise of the Old Testament, and Adversity that of the New." On this hill was born the prosperity of the old dispensation; and on this hill was born the Man of Sorrows who knew the secret of true peace, and taught it in the saying that it profits not a man to gain the whole world if he lose his own soul.

In the morning we went into the church of the convent. I cared little for the upper part, with its chapels for Greek, Latin, and Armenian worship and not much more for the caverns underground, where the friars believe that Joseph and Mary remained while there was no room for them in the inn. If the town was too full to receive them while the people were collected for the census, it is hardly probable that they would repair to an underground cave: but they would repair to an underground cave: but in this cave mass was going on this morning; and striking was the effect, after coming down from the sunshine, of the crowded cavern, with its yellow lights and their smoke, and the echoes of the chaunting. We returned when the service was over, and saw the star in the marble floor which marks, as the friars believe, the precise spot where Jesus was born, and the marble slab which is laid in place of the manger. When I saw, throughout the country, how the Arabs now use the caves of the hills to bed their goats and cattle, this belief of the friars appeared less absurd than it would with us; but still, it is so improbable that the precise spot of these transactions (whose importance was not known till afterwaids) should have been marked and remembered, that I felt little interested in them in comparison with the landscape outside, about whose leading features there could be no mistake.

From the bottom of the garden, we overlooked the great valley which expanded to the northeast; and one enclosure there—a green spot now occupied by olive trees—was pointed out to us as the field where the shepherds were abiding on the night when Christ was born. Behind it, to the east, lay range behind range of hills, stretching off to the north; and among these, we knew, lay the Dead Sea, and the Jordan, where it pours its waters into that lifeless and melancholy lake. As we left the convent and village, and descended the rocky road, with terraced vineyards and olive groves on either hand, we knew that Joseph and Mary must have come by this way from Jerusalem when summoned to the census: and this was more to us than all the sights the friars had shown us in their zeal and kindness. We looked in at the tomb of Rachel, and at the convent of Elias; but our eyes and thoughts were bent towards Jerusalem. I remember, however, that I first saw the waters of the Dead Sea, lying blue in a little gap between the hills.

As soon as I had mounted my ass before the convent of Elias, I saw from our ridge some buildings on the rising ground which now showed itself before us. I was not immediately certain what they were: but the news soon spread among us. That rising ground was Zion, and those buildings belonged to Jerusalem, though they stood outside the wall. Immediately after, the walled city itself came into view, lying along the hills. Most of the party were disappointed. I was not—partly because I knew that we were approaching it from the least favorable side, and partly because my expectations had much underrated the size and grandeur of the city. What we now saw was a line of white walls on a hill side, with some square buildings and small white domes rising within.

I walked the rest of the way. On our right were hills, the summit of one of which was Aceldema, bought by the priests with the money which the wretched Judas returned to them, when he found too late what he had done in his attempt to force his Lord to assert his claim to a temporal sovereignty. On our left was the plain of Rephaim: When we arrived at the brow of the high ground we were on, we were taken by surprise by the grandeur of the scene. Zion now appeared worthy of her name, and of her place in the hymns of David, and in history. We were now overlooking the valley of Gihon, more commonly known by the name of Himnom. From its depth, and its precipitous rocks on our side, I should call it a ravine. This deep dell contains the Lower Pool, now dry; and the aqueduct from Solomon's Pools is seen crossing it obliquely. Its opposite side is Zion, rising very steeply, still terraced for tillage in some parts, and crowned by the city wall. To the right, sweeping away from the ravine of Gihon, is the deep and grand valley of Jehoshaphat, clustered with rocks, relieved by trees, and leading the eye round to the slope of Olivet, which, however, is best seen from the other side of the city. The black dome of the tomb of David was the next object; and after that, the most conspicuous roof in the city—the great dome of the Mosque of Omar, which occupies the site of Solomon's Temple.

By this time, there was silence among us. I walked behind our cavalcade, as it slowly ascended the beautiful rocky way—glad of the silence permitted by each to all; for it was not possible at the moment—nor will it ever be possible—to speak of the impressions of that hour. We entered by the Jaffa gate; and every echo of our horses' feet in the narrow, stony, picturesque streets, told upon our hearts as we said to ourselves that we were taking up our rest in Jerusalem.

EFFECTS OF FEAR.

"The peasants of Sardinia are in the constant habit of hunting eagles and vultures, both for profit and as an amusement. In the year 1839, three young men (brethren) lived near San Giovani de Domas Novas, having espied an eagle's nest in the bottom of a steep precipice, they drew lots to decide which of them should descend to take it away. The danger did not arise so much from the depth of the precipice—upwards of a hundred feet—but the apprehension of the numerous birds of prey that inhabited the cavern. However, the lot fell on one of the brotheis, a young man of about two and twenty, of athletic form, and of a dauntless spirit. He belted a knotted rope round his waist, by which his brothers could lower or raise him at will; and, armed with a sharpened infantry saber, he boldly descended the rock, and reached the nest in safety. It contained four eaglets of that peculiar bright plumage called the light Isabella. The difficulty now arose in bearing away the nest. He gave a signal to his brethren, and they began to haul him up, when he was fiercely attacked by two powerful eagles, the parents of the young birds he had captured. The onset was most furious, they darkened the cavern by the flapping of their broad wings, and it was not without much difficulty that he kept them off with his sword; when, on a sudden, the rope that suspended him swung round, and on looking up he perceived that he had partly severed it with his saber. At this fearful sight he was struck with such a sudden terror, that he was unable to urge his companions to hasten to his delivery, although he still kept his fierce antagonists at bay. His brothers continued to haul him up, while their friendly voices endeavored to encourage him, he soon reached the summit of the rock; but although he continued to grasp the eagle's nest, he was speechless, and his hair, which had before been of a jet black color, was now as white as snow."

THE FIRST ANTI-SLAVERY MEETING IN THE UNITED SATES.

The Attorney General of the State of Louisiana has pronounced the Declaration of Independence "a *humbug*;" and Gen. Cushing, late of Massachusetts, has announced in his Fourth of July oration, "in General Arista's garden," that the Revolutionary War was not a war for Liberty. That such were not the views of the men of the Revolution, seems sufficiently manifest. One of the evidences of *their* idea of the nature and bearing of the Great Declaration, is to be found in the proceedings of a meeting held in Middlesex County, New Jersey, on the 4th of 7th month, 1783, the first anniversary of the signing of that instrument, after the close of the war.

The meeting took place in the township of Woodbridge. Great preparations had been made; an ox was roasted, and large numbers assembled to partake of it, and to listen to the oration of the day, Dr. Bloomfield, father of the late Governor Bloomfield, of New Jersey. At the appointed time the orator mounted the platform, followed by all his slaves, fourteen in number, seven of whom took places on his left, and seven on his right, while he addressed the multitude on the evils of Slavery. At the close of his speech, he turned to his slaves, stating that, inasmuch as we, as a nation, had declared all men equal, he could not, consistently, hold slaves. "Why," asked he, "should these, my fellow citizens, be held in bondage! From this day they are free!"

In the midst of the applause which followed, the Doctor called up to him one somewhat advanced in years. "Hector," said he, "when you cannot support yourself, you are entitled to a maintenance from my property. When do you suppose you will need that maintenance!"

The delighted negro held up his left hand, and, with his right, drew a line across the middle joint of his fingers: "Neber, massa, neber, so long as any ob dese fingers are left above dese jints!"

"There, fellow-citizens," said the Doctor, "you see that Liberty is as dear to the man of color as to you or me."

The air rang with applause, and the company separated. [J. G. Whittier.

EMPLOYMENT OF EVENINGS.

It is a question of great importance especially to young men, how do you spend your evenings? If you have no regular employment, no fixed pursuits to engross your attention, and operate as a stimulus to the mind when unemployed, you must of necessity have many leisure and unoccupied hours: intervals when time will hang heavily on your hands, and suggest the necessity of some means to relieve it of its weight.—The very time which is dissipated in idleness, would, if devoted to study, enable many a young man to obtain eminence and distinction in some useful art.

A sexton's son became an astronomer by devoting a few hours every evening to the study of the stars, after ringing the bell for nine o'clock. Gifford was, in early life, an apprentice to a shoemaker, and spent his leisure hours in study. His destitution was such, that he was compelled to work out his problems on a smooth piece of leather with a blunted awl.—David Rittenhouse was a plough boy, and covered his plough beam and fences with his juvenile culculations. James Furguson was a shepherd's boy, and learned to read and write while watching his flocks in the field by night, and with no other light than the moon and stars.

[Hallowell Courier.

HOW FANNY FORRESTER SPENDS A DAY.

The following letter is from the celebrated "Fanny Forester," now Mrs. Judson, dated Rangoon, [India,] March 19th.

"Shall I tell you how I spend the day? One is a pattern for the whole. At half past five in the morning I take a ride on horse back, from which I return at half past six. To throw off my riding dress, take a bath, and put on a loose morning gown, occupies scarcely five minutes. Then I go through the house, overturning, rectifying and arranging, directing and praising—teach the "small people," &c. At seven my teacher comes, and with "Mamma," and "Mrs." almost constantly ringing in my ears by the way of request, complaint and question, I stumble through round O's until eight. By the way, I can read the language quite intelligently and intelligibly, though I cannot speak it much, or understand it when spoken. At eight we have family worship, and at half past eight breakfast. At ten my teacher comes again; I keep him as long as I can, but I find studying with a teacher very fatiguing. Alone I get along much easier, though not so rapidly. My Burman woman mends the children's clothes, &c., and I have her sit in my study through the day, for she requires constant showing. That helps to call the children, and the children the dog, (their special property) and so I do not unfrequently have a little Bedlam about me. I divide my time between books and family matters until five, when we dine The Doctor then comes from his study, and after dinner (as he thinks exercise is life) we walk in the verandah and talk until candle light. He then goes again to his study, while I see the little ones under their musquito curtains. At seven we have Burman worship."

A BLIND CLERGYMAN.

The Rev. Mr. Woodbridge, of Spencertown, New York, on whom the degree of D. D., was conferred at William's College, last week, is totally blind. Notwithstanding this infirmity, he performs the duty of a clergyman in a satisfactory and remarkable manner; his other powers, particularly that of memory, having been increased to a wonderful exient. He conducts the services at his church on Sunday, in the same manner as other clergymen less afflicted; selecting his chapter from the Bible, looking on, appears to the congregation to read directly from the book, although unable to see any thing. In the same way with the hymns; he gives out the number from the book, reads the stanzas correctly, and never omits even to designate the metre. This is all done by memory. By the aid of an assistant, he has made far greater progress in literary attainments than the generality of ministers in this country, and is conversant with Latin and Greek. We doubt whether a more remarkable memory has ever been possessed by any individual. In reading the customary hymns and chapter at the church he is rarely known to make any mistake, either in the numbers or the arrangement of the parts.

[Springfield Republican.

LET CHILDREN SING.

"All children can learn to sing if they commence in season. I do not say all will have the same sweet voice of the nightingale; for some have naturally sweet, mild, and soft voices, when they talk, while others speak in loud, strong, and masculine tones. The same is true in regard to singing.

"In Germany, every child is taught to use its voice while young. In their schools all join in singing as a regular exercise, as much as they attend to the study of geography; and in their churches the singing is not confined to a choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense going forth to God from every heart which can give utterance to this language from the soul."

"Children, sing, sing! yes, sing with your whole hearts! David sang before the Lord, and it is meet that you should do the same; and always, when angry feelings rise in your breast, curb and check them by singing sweet and cheerful songs." [Phrenology for Children.

TO MAKE THE TRITE INTERESTING.

There is one sure way of giving freshness and importance to the most common-place maxims—that of reflecting on them in direct reference to our own state and conduct, to our own past and future being. To restore a common-place truth to its first uncommon lustre, you need only translate it into action. But to do this, you must have reflected on its truth. [Coleridge.

MANKIND STRANGERS AT HOME.

It is the advice of the wise man, "Dwell at home," or with yourself; for alas! the largest part of mankind are nowhere greater strangers than at home. [Leighton.

A HINDRANCE TO THE LESSONS OF WISDOM.

He who teaches men the principles and precepts of spiritual wisdom, before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions, as the Sybil wrote her prophecies, on the loose leaves of trees, and commit them to the mercy of the inconstant winds. [Leighton.

THOUGHT AWAKENED BY PRAYER.

An hour of solitude passed in sincere and earnest prayer, or in conflict with, and conquest over a single passion or subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty, and form the habit, of reflection, than a year's study in the schools without them. [Coleridge.

PRIMITIVE HABITS OF LEGISLATION.

Among the Rules of the House of Representatives in N. H., in 1686, are the two following:

5th—That none smoke tobacco in the House after calling over, on penalty of 3d. for the Clerk."

"15th—That if any member of this House shall be by the major part of the House thought unfit and not qualified for said place, it shall be in their power to dismiss such person giving notice to the town where he belonged to choose another to fill up the vacancy."

On the 19th July, 1702, Mr. Timothy Hilliard was "dismissed from the House as being voted a person not fit to be a member thereof."

Feb. 4. "Mr. Dudley for absence yesterday paid 12d."

1701, July 17, "The House have voted that henceforward the Clerk of the Assembly, and, in his absence the Clerk Pro Tempore shall be allowed eighteenpence per day to be paid out of the Publique Treasury, for writing for the Assembly, finding paper, and registering the minutes in this book."

July 18. "The Publique affairs of the House of Representatives being very much obstructed by persons sitting and lying on the bed---Voted that whosoever henceforward either sit or lie down [upon the bed] shall forfeit three pence to the House for a fine for every such default after the House is called over.

"Whereas the Public affairs of this House is very much obstructed by reason of several members thereof so often withdrawing themselves into the chimney to take tobacco, and set talking and not attend to the affairs of the House---Voted that whosoever shall so do for the future shall pay a fine of three pence to the Clerk for every such offence, except leave be given."

The Assembly, in the good old times of which we are writing, convened in some upper chamber of a Portsmouth tavern house, which was occupied as a Legislative Hall by day, and a sleeping room by night. There was room enough and to spare for the bed and the members; and it seems some of the members were much inclined to get upon the bed, and perhaps take a nap after a hearty dinner; while others would congregate in the capacious fire place, smoke their pipes, and crack their jokes, unmindful of their duty, and to the great neglect of Publique Affairs. Fortunately a majority of the House were of a staid and sober character, who resolved that these evil doers should not sin with impunity, and imposed penalties for each transgression ---from 2d to a shilling---according to the magnitude of the offence.

In 1699, the assembly consisted of but 13 persons, viz: Samuel Penhallow John Pickering, and John Plaisted of Portsmouth; Henry Dow, Joseph Swett, and Joseph Smith of Hampton; Jona. Woodman, John Tuttle and Nath'l Hill of Dover; Moses Leavitt and Theophilus Dudley of Exeter; and James Randal and Theodore Atkinson of New Castle. This number of men might be accommodated in a private room and not be obliged to tumble the Landlady's bed. It would be difficult crowding the members of the Legislature for 1847, into such a room without piling them up length ways and cross ways as closely as ever a load of wood was corded up in the Portsmouth market. Should they be thus disposed of, the great question which agitates all public bodies---(who shall be uppermost!) would lose none of its importance. [Exeter News Letter.

THE OLD MAN AND HIS YOUTH. *From Krummacher.* Gernon, an old man of eighty years, was one day sitting before the door of his rustic dwelling, enjoying the bright and cheerful autumn morning. His eyes rested now upon the blue hills in the distance, from whose tops the mist was stealing upward, like the smoke from burnt offerings, and now upon his mirthful grand-children, who were sporting around him.

A youth from the city now approached the old man, and entered into discourse with him. When the youth heard the number of his years from his own lips, he wondered at his vigorous age and his ruddy countenance. Whereupon he asked the old man whence it came that he enjoyed such strength and cheerfulness in the late autumn of life.

Geron answered: "My son, these, like every other good thing, are gifts, which come to us from above, the merit of which we cannot claim to ourselves, and still we can do something here below to enable us to obtain them."

Having uttered these words, the old man arose, and led the stranger into his orchard, and showed him the tall and noble trees, covered with delicious fruit, the sight of which gladdened the heart.

Then the old man spoke: "Dost thou wonder also that I now enjoy the fruit of these trees? See, my son, I planted them in my youth; thou hast the secret of my happy and fruitful old age."

The youth cast a look full of meaning upon the old man; for he understood his words, and treasured them up in his heart.

A FALLEN SON OF THE MORNING. Not a very long time ago, one of the most eloquent divines of Great Britain, occupying one of the most important pulpits of the kingdom, became so much affected by the use of wine repeatedly, that he was summoned to give an account of himself. He could not bear, he said, to stand for a trial on such a charge, before men whose only superiority over him consisted in the possession of harder heads, which could endure portions that overthrew him. He accordingly left his high position, and, under an assumed name, took passage in the steerage of a ship bound to America. At one of our principal interior towns he took lodgings at an obscure hotel, where for a while he bore up under all the pressure upon him, and lived without excessive indulgence. But at length he returned to his glass more recklessly than ever, got into a broil with low fellows, for which he was arrested and with others compelled to labor in prison. There of course he was temperate, but the deep degradation of his condition prevented him from disclosing his real name. At length a visiter looking at him thought he discovered traits not common in the prison, and, having procured liberty from the keeper, addressed the prisoner saying —"Sir I judge from your bearing that you have seen better circumstances than those which you are in at present." "Yes, I have;" replied the prisoner, shedding tears. By persevering kindness the visiter was able at length to obtain the real name of the fallen man, and the story of his degradation. He repaired to a clergyman of the place with the secret. The clergyman had a parishioner from the church of which the prisoner said he was a minister. He was invited to the prison. It was so; there was his eloquent pastor working among felons! By application to the proper authorities the prisoner was released from confinement, and under the care of kind friends it is hoped that his great talents may be employed in high usefulness again. [Journal of Commerce.

SCIENCE FOR THE KITCHEN. Professor Liebig, in a letter to Professor Silliman, says:

"The method of roasting is obviously the best to make flesh most nutricious." But it does not follow that boiling is to be interdicted. "If a piece of meat ce put in cold water, and this heated to boiling, and boiled till it is "done," it will become harder and have less taste than if the same piece had been thrown into water already boiling. In the first case, the matters grateful to the smell and taste go into the ex tract—the soup; in the second, the albumen of the meat coagulates from the surface inward, and envelops the interior with a layer which is impermeable to water. In the latter case, the soup will be indifferent, but the meat delicious."

CHAMBERS' MISCELLANY of Useful and Entertaining Knowledge. Edited by Robert Chambers, author of "Cyclopedia of English Literature." With elegant illustrative engravings. Each number forms a complete work of itself. Price 25 cents per number. Nos. 1 and 2 received and for sale at SIMPKINS', 94 Washington street. sept 18

GREENWOOD'S PSALMS AND HYMNS.—NEWLY STEREOTYPED EDITION. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used of nearly all the Societies of the denomination, and have just published the 44th Edition, to which an addition of over One Hundred Hymns has been made.

They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.

Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.

The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.

It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. Mr. Peabody;) Hollis Street Society, (Rev. Mr Fosdick;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Gannett;) Bulfinch st Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Church of the Saviour, (Rev Mr Waterston;) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Saviour, Brooklyn, N. Y. (Rev. Mr. Farley;) College Chapel, and also Divinity Hall, Harvard University, Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

We respectfully request Clergymen or Church Committees proposing a change in their Hymn Books, or forming new Societies, to forward us their addresses, when copies shall be sent them for examination.

JENKS, PALMER & CO.,
o24 tf Chambers 131 Washington st.

PIANO FORTES. HALLET, CUMSTON & ALLEN, late HALLET, DAVIS & CO., and successors to BROWN & HALLET, would inform their friends and the public, that they continue the business of manufacturing and vending Piano fortes at their OLD STAND, NO. 293 & 339 WASHINGTON ST, where friends and patrons of the *old firm* are invited to call

RUSSELL HALLET,
WILLIAM CUMSTON.
HENRY ALLEN.

N. B. HENRY ALLEN alone is authorized to use the name of the late firms of Hallet, Davis & Co. and Davis & Allen, in liquidation. As Mr. Davis the retiring and only partner of ours in those concerns, has seen fit to use for his own purposes, the name and style of our said late firm of Hallet, Davis & Co. to do business under, we feel called upon for our own protection to notify our friends and the public that the same Mr. HALLET who was partner with BROWN & HALLET, and whose name has always stood at the head of the concerns since, still remains with us—that we have no interest in the new styled firm of Hallet, Davis & Co.—and ask them to direct their favors, whether relating to *old or new* business, to our new firm of HALLET, CUMSTON & ALLEN, *at the old stand*, NO. 293 WASHINGTON ST.

RUSSELL HALLET,
HENRY ALLEN.
o5ly ap3

ORGANS

OF any size, and of a perfection of mechanism and tone, UNSURPASSED by any built in this country, furnished at short notice and upon the most LIBERAL terms.

We refer, with others, to the celebrated Organ in Rev. Dr. Beecher's Church, Boston. Professional reference of the FIRST authority.

SIMMONS & McINTIRE,
47 & 49 Causeway street, Boston.
my1 o5ly

DEPOSITORY
OF THE
AMERICAN UNITARIAN ASSOCIATION,
AND OFFICE OF
Rev. CHARLES BRIGGS, GEN. SECRETARY,
AT
CROSBY & NICHOLS
118 Washington street, Boston.

C. & N. have for sale all the publications of the A. U. A. A liberal discount made to those who buy fo distribution. jan17

CHURCH BELLS. The Subscribers continue to cast

CHURCH BELLS,

of any weight required, on the most favorable terms. Also—Manufacture in great variety,

CHANDELIERS,

suitable for Churches and other public buildings, SOLAR LAMPS, CANDELABRA and GIRANDOLES.

Orders left at the Factory, on Causeway street, or Store No. 24 Commercial street, will be promptly attended to. HENRY N. HOOPER & CO.
my1 is3tosly

DR. J. H. LANE,
NO. 170 WASHINGTON STREET, BOSTON,
DEVOTES PARTICULAR ATTENTION TO
DISEASES OF THE THROAT, (BRONCHITIS &c.) AND THEIR CURE,
ACCORDING TO THE
NEW METHOD OF TREATMENT,
o5ly Office Hour, 2½ o'clock P. M o24

S. D. CUNNINGHAM,
COMMISSION MERCHANT,
MANUFACTURERS AGENT FOR THE SALE OF
BOOTS, SHOES, LEATHER, &c.,
AT WHOLESALE AND RETAIL,
NO. 10 RAILROAD BLOCK,
Lincoln Street,
(Opposite Worcester and Western Passenger Station,)
BOSTON.
☞ Call and see. STORAGE.
my22 1isos6m

REMOVAL.
Dr. Rufus E. Dixon,
SURGEON DENTIST,
HAS REMOVED
FROM NO. 7 WINTER STREET TO NO. 22 WINTER STREET,
ON THE OPPOSITE SIDE.
aug14 tf

CROSBY'S TEXT-BOOKS. A Grammar of the Greek Language, 3d edition, by A. Crosby, Professor of the Greek Language, and Literature in Dartmouth College.

Greek Tables for the use of Students, 2d edition. Xenophon's Anabasis, with an Index of Citations. First Lessons in Geometry, upon the model of Colburn's First Lesson in Arithmetic, designed for Common Schools and Academies.

☞ Teachers, &c., are requested to apply to the Publishers for copies for examination.

Published by J. Munroe & Co., B. B. Mussey & Co., and W. J. Reynolds & Co., Boston—M. H. Newman & Co., New York—H. Day, New Haven—H. Perkins, Philadelphia—B. W. Sanborn, Concord, N. H., and C. W. Harvey, Hanover, N. H. 2is2os sept4

SERMONS OF CONSOLATION, 3d Edition.—WILLIAM D. TICKNOR & CO. have just published a new and beautiful edition of Sermons of Consolation, by Rev F. W. P. Greenwood, D.D.—on *fine paper* and *large type*, bound in handsome English cloth; price $1.
my29 tf Corner of Washington and School sts.

JUST PUBLISHED, and for sale at the Boston Philanthropic Bookstore, No. 40 Cornhill, up stairs, where may be found a general assortment of works upon Reformatory and Humane Subjects, at the lowest prices,

A SERMON OF DANGEROUS PERSONS,

by Theodore Parker, being an exposition of the right method of treating criminals. Price $8 25 a hundred, $1 12½ per doz., 12½ cents single—mailable any distance.

Also, at the same place,

VOICES FROM PRISON,

a selection of Poetry from various prisoners, written within the cell. For sale by the hundred, dozen or single, and can be sent to any part of the United States, by mail—price 25 cents single.
my3 is3m C. & J. M. SPEAR

☞ NO. 253 WASHINGTON STREET ☜
HARRIS & STANWOOD,
(9TH DOOR NORTHERLY FROM WINTER ST.,)
BOSTON,
AT THEIR NEW ESTABLISHMENT,

HAVE on hand and are constantly receiving from manufacturers in Europe and America, a first rate assortment of the following articles, at wholesale and retail, viz:

WATCHES.

English Gold Lever, Anchor Escapement, Lepines, of best Geneva manufacture, with Gold, Silver, and Enamelled Dials, extra Jewelled, &c., all of the finest quality, selected with care, and warranted.

Silver Watches, as above, all kinds.

Also, a large variety of Gold Chains, Slides, Swivels, Seals, Keys, &c.

☞ Particular attention paid to WATCH REPAIRING, in all its branches, which will at all times receive the best attention.

Gold Cases and Dials made to order, chased, plain or engraved, of any required design.

SILVER WARE.

Tea Kettles; Coffee, Tea, Sugar and Cream Pots; Pitchers; Salvers; Goblets; Cups; Tumblers; Castors; Butter Dishes; Napkin Rings; Tea Strainers; Mustard Cups; Salt Cellars; Table and Dessert Forks; Dessert Knives and Forks; Soup, Gravy, Cream and Sugar Ladles; Table, Dessert and Tea Spoons; Sugar Tongs; Salt and Mustard Spoons; Pudding, Fish and Butter Knives, etc.

Articles as above of ENGLISH STERLING SILVER.

Best Sheffield and Birmingham

PLATED WARE.

Tea Kettles; Tea Sets; Coffee, Tea, Sugar and Cream Pots; Cake Baskets; Castors; Waiters; Butter Dishes; Salt Cellars; Mustard Cups; Bottle Stands; Toast Racks; Table and Dessert Forks; Dessert Knives and Forks; Cheese, Fish and Butter Knives; Ladles; Spoons; Lamps; Candlesticks, Snuffers and Trays; Nut Cracks; Nut Picks, &c.

LAMPS.

GAS FIXTURES, CHANDELIERS, CANDELABRA GIRANDOLES, CANDLESTICKS, &c.

Chandeliers for Gas and Oil, all sizes; Solar Lamps, all sizes and patterns, with plain and cut shades; Parlor Hanging, Reading, Pulpit, Bracket, Entry, Side and Hand Lamps; Hall and Entry Lanterns, with stained, cut, ground and plain Glass; Hanging, Table and Mantel Candelabra and Girandoles, from two to eight lights; also Candlesticks with or without cut glass drops; Gas Fixtures, all sizes and descriptions, for public buildings and private residences.

Lamp Glasses, cut and plain; Patent Candles and Lamp Wicks.

BRONZED Garden Chairs and Settees; Tables, Umbrella Stands, etc.

COMMUNION WARE.

Silver, Silver Plated and Britannia.

BRITANNIA WARE,

of best Sheffield and American manufacture.

Best Plated GERMAN SILVER Spoons, Forks, Ladles, Fish Knives, &c.

SUPERIOR ENGLISH PLANISHED TIN

Dish and Plate Covers; Hot Water and Blaze Dishes; Tea Kettles; Coffee Filterers; Coffee and Tea Pots; Egg Boilers, etc.

JAPANNED

Tea Trays and Waiters, various styles, in sets and single, of all sizes, with Bread and Cheese Trays to match.

TABLE CUTLERY,

OF WARRANTED QUALITY.

Fine ivory handled sets of 51 and 53 pieces; do 29 pieces for Silver Forks; do Table and Dessert Knives, with and without Forks; do Carvers and Steels; Nut Picks, etc.—Horn handled sets; also Knives and Forks as above.

PARLOR CLOCKS,

in every variety; also, Timepieces, all warranted for correct time.

SUPERIOR CUT GLASS
TABLE WARE,

Rich and various patterns; Preserve and Jelly Dishes; Bowls, Decanters, Goblets, etc.

Fine French and Dresden China Dinner and Tea Sets.

Also, a complete and general assortment of

RICH FANCY GOODS,

Comprising Papier Mache and Japanned articles, of many descriptions and most elegant finish; Bohemian Glass, richly cut, colored and engraved; Gold Pencil Cases, all sizes; Gold Pens and Thimbles; Card Cases; Flower and Card Vases; Card and Letter Racks; Inkstands; Hand Screens; Watch Stands; Thermometers; Taper Stands; Paper Weights; Tea Bells, &c.

Porcelain Transparencies; Light Screens, Lamp Shades, &c.

SILVER WARE,

of every description. PURE COIN made to order, in a superior manner, upon warranty, under the subscribers' immediate direction.

This STOCK being entirely new, is one of the largest and best selected in the city, and obtained from sources that enable the proprietors to offer their Goods upon the most reasonable terms. Visitors will find it for their interest to call, and are hereby invited to do so, even if they have no intention of becoming purchasers.

Harris & Stanwood,
253 WASHINGTON STREET.
je26 os4t

Albion Life Insurance Company.
LONDON, NEW YORK AND BOSTON.
INSTITUTED IN 1805.

THE undersigned having been appointed Agents to the Albion Company for Boston and vicinity, are prepared to receive proposals for Insurances on Lives, and are empowered in unexceptionable cases to grant policies without reference to the Board of Directors in London.

ADVANTAGES OFFERED BY THIS COMPANY.

Perfect Security, arising from a large paid up capital and accumulated profits of a business of over FORTY *years standing.*

Premiums may be paid quarterly, half yearly, or annually.

When the insurance is for the whole term of Life, HALF the premium may remain unpaid for five years on paying interest.

The insured participate AT ONCE in ALL the profits of the business both in Europe and America, and in the first division of profits in 1849, which are *paid in* CASH.

No charge for sea risk from any one part of the American continent to any other part.

Medical Examiners—J. B. S. JACKSON, M. D., J. MASON WARREN, M. D.

Prospectuses and all requisite information can be had at our Office, *No 5 Merchants' Exchange, Boston.*

WM. HALES, } Agents to the Company
SAML. PAGE, } for Boston and vicinity.
ag21 ostf

M. R. S. MOTT
FEMALE PHYSICIAN

HAVING entirely retired from travelling, informs her patients and the public generally that she may at all times be found at her residence,

NO. 40 CAMBRIDGE STREET,
Opposite Lynde street, Boston, Mass.

where she will attend to all diseases incident to the human frame, in men, women and children, EXCEPT THOSE ARISING FROM IMMORALITY.

MRS. MOTT has had great experience and success in her practice, which from her long location in Boston is too generally known to require further comment. Her remedies are entirely vegetable, and her method of treatment and curing, different from any other practitioner. She has many advantages over others, as she receives many of her

ROOTS, HERBS, GUMS, BALSAMS AND ESSENTIAL OILS,

from Europe, where they are raised and gathered expressly for her, and with